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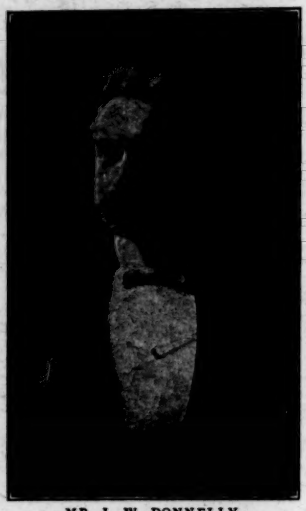

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OF

THE ECCLESIASTICAL REVIEW

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VOLUMES

JANUARY, 1889—JUNE, 1914

The pages of the REVIEW, in the course of its fifty volumes, have dealt exclusively with subjects relating to the various branches of ecclesiastical practice and science, and THIS INDEX IS THE KEY to this "thesaurus of the English-speaking priest," as the REVIEW has been styled on all sides.

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. IV.—(LIV).—FEBRUARY, 1916.—NO. 2.

THE NEW CONGREGATION FOR THE DIRECTION OF ECCLESIASTICAL SEMINARIES.

ON the feast of St. Charles Borromeo, patron and first founder of training schools for the clergy according to the model prescribed by the Council of Trent, Pope Benedict XV issued a Motu Proprio by which a new Congregation is established exclusively for the direction of ecclesiastical seminaries. This congregation forms an integral and permanent part of the governing body of the Church. Its province is to regulate and supervise the founding, economic management, internal discipline, and intellectual studies of all institutions wherein Catholic youth are educated for the sacred ministry. Before the year 1908 matters relating to ecclesiastical seminaries were under the control partly of the S. Congregation of the Council, and partly under that of Bishops and Regulars. By the decree *Sapienti consilio* of Pius X, seminaries were placed under the supervision of the S. Congregation of Consistory, whose immediate head is the Sovereign Pontiff himself. Even those seminaries in Rome which had been dependent on the S. Congregation of Propaganda were henceforth to be responsible to the Consistorial Congregation. Apart from this, there was a special Congregation of Studies which regulated the curriculum in the higher theological branches.

Since some of the seminaries had suffered in efficiency and discipline by maintaining a merely traditional standard which, neglecting the principles that underlay the legislation of the Council of Trent, clung only to their outward form, Pius X

had deemed it necessary to revise the system of discipline and studies in the seminaries of Italy. A special commission was instituted for that purpose. As a result some of these seminaries were promptly suppressed; others were reorganized on a new basis. In all cases detailed directions were given, after due inquiry into the local conditions, for raising institutions, which had a just title for existence, to a higher plane of both discipline and studies.

THE ECCLESIASTICAL REVIEW, as its readers know, has carefully from the beginning followed the movement of reform. Numerous articles on the subject of seminary training, in its material, moral, and intellectual aspects, have appeared in our pages.[1]

Whilst the new Congregation is likely to pursue the work of reform as inaugurated under Pius X, and to extend it to a larger field, there is no doubt that the fundamental legislation as to the constitution, methods and means for the government of ecclesiastical seminaries in existence for the last three centuries will be maintained. According to the prescriptions of the Council of Trent each diocese was to have its own seminary for the training of ecclesiastical students, subject directly to the authority of the ordinary. It was the bishop's exclusive prerogative to erect and equip the diocesan seminary, to appoint its rector, confessor, professors, and administrator in temporals. In the management of the institution, however, the Canons of the Council prescribed that the bishop should be guided by the advice of a board of consultors (*Deputati*). These consultors are to be chosen partly by the bishop, partly by the cathedral chapter or the representatives of that body.

[1] See THE ECCLESIASTICAL REVIEW: Vol. III, p. 169; Vol. IV, p. 457; Vol. VI, p. 351; Vol. VII, p. 316; Vol. X, p. 107; Vol. XII, p. 440; Vol. XIII, p. 328; Vol. XIV, pp. 312, 435, 531; Vol. XVI, pp. 461, 654; Vol. XVII, p. 303; Vol. XVIII, p. 159; Vol. XIX, pp. 225, 361; Vol. XXIII, pp. 1, 225, 337, 409, 534; Vol. XXIX, p. 186; Vol. XXXI, pp. 113, 286; Vol. XXXIV, p. 648; Vol. XXXV, pp. 295, 341; Vol. XXXVIII, p. 381; Vol. XXXIX, p. 86; Vol. XLI, p. 665; Vol. XLII, p. 129; Vol. XLIII, pp. 96, 227, 490, 530; Vol. XLIV, pp. 1, 90, 142, 253, 381, 538; Vol. XLV, pp. 45, 447, 513; Vol. XLVII, pp. 359, 403, 424, 455, 735; Vol. XLVIII, pp. 86, 172, 349, 392, 657; Vol. XLIX, pp. 261, 419, 517, 609; Vol. L, p. 129. Besides these articles on the management, discipline, and studies of our theological seminaries, there have appeared historical accounts of the foundation and career of separate institutions such as Mount St. Mary's of the West, St. Bernard's, Rochester, St. Francis de Sales of Milwaukee, St. John's Seminary of Boston, St. Joseph's Seminary, New Orleans, St. Mary's, Cleveland, etc., etc., including some of the European seminaries.

They are to supervise the administration of the seminary's temporal affairs on the one hand, and to see that the spiritual and intellectual work is being maintained on approved lines of general and diocesan regulations. These deputies are appointed for life. The bishop may however force their resignation on account of age, sickness, or manifest inefficiency, and see that capable substitutes are appointed in their place. The votes of the deputies are merely consultative, not definitive; but the action of the ordinary would become *ipso facto* void if he failed to consult them.

The bishop may hand over the administration of the seminary to a body of religious; but for this he requires the permission of the Holy See, after having obtained the views of his consultors. While in other matters of diocesan administration there is room for appeal against the judgment of the ordinary, there is none such in regard to matters that concern the administration of the seminary.[2] The students of the diocesan seminary may be called to do service in choir at the cathedral; but they are not to be at the regular call of individual parish priests.

In addition to the ordinary canons regulating the admission and dismissal of ecclesiastical students from the seminary or diocese, as set down by the Council of Trent, detailed restrictions were enacted by Pius X, notably those of December, 1905, with a view of preventing the admission to Sacred Orders of candidates who had proved themselves unworthy in one place and who might apply for entrance elsewhere. Special laws were enacted with regard to Italian seminaries, by the prescriptions of 10 May, 1907, and 8 January, 1908. These were no doubt meant to serve as tentative or preliminary enactments, with a view of being applied later on, under certain modifications, in seminaries of other countries.

That the varying conditions under which the Church is being governed in different countries call for varied adjustments of the principles and laws underlying the Catholic method of seminary training is evident from the numerous controversies touching the reform and government of theological institutions. The pertinent literature of recent date covers a wide field, especially in Italy, Germany, and France.

[2] Const. Benedict XIV, *Ad militantis.*

In the United States the method of seminary training for the most part is in close harmony with the Roman traditions, somewhat modified by the circumstances which new opportunities in material resources and intellectual advancement have opened. Our ecclesiastical institutions have greatly profited by the zeal and foresight of many of our bishops. Most of these have received their education in Rome, where the great ideals of ecclesiastical training are being kept alive in such institutions as the Propaganda, the Collegio Germanico of the Jesuits, and kindred centres of ecclesiastical and theological discipline. Thus the seminaries in the United States are being modeled after institutions where every facility is given to attain a high standard of priestly culture.

The present Pontiff, Pope Benedict XV, realizing the great value of the efforts inaugurated under Pius X for continually raising the standard of seminary training, is thus moved to emphasize the noble object involved in every effort to elevate the standard of priestly efficiency. Hence the establishment of a Congregation whose sole and exclusive aim and work shall be to supervise, direct, and maintain on the most perfect scale the institutions in which our youth are being trained to the ecclesiastical state. The "S. Congregatio de Seminariis et de Studiorum Universitatibus" is to have charge of whatever appertains to the "regimen, disciplinam, et studia Seminariorum," and in this office it is to be quite free from the control of other congregations which hitherto have governed and legislated for the seminaries — "detracta ac omnino sejuncta a S. Congregatione Consistoriali", and "quae usque adhuc de Seminariorum rebus apud Congregationem Consistorialem agebantur". The new Congregation is furthermore to take over the offices and duties of the S. Congregation of Studies: "Congregationis Studiorum munera accedent muneribus hujus Congregationis." At the same time the chief officers, the Cardinal Prefect, Secretary, and Assessor of the Congregations formerly in charge of seminaries and seminary studies, are to be *ipso facto* attached as regular officers of the new Congregation, which, under the immediate authority of the Sovereign Pontiff, is presided over by the Cardinal Vicar "in spiritualibus" of the Holy Father.

A noteworthy item of the new "Motu Proprio" is the special mention, at the very beginning of the document, of Blessed Gregorio Barbadico. Probably few of our readers are familiar with the name or history of this truly great bishop, whose efforts in behalf of a high standard of clerical education are almost without parallel in the Church, if we except that of St. Charles Borromeo. It is to be noted that the Holy Father has singled him out as representative among the many bishops who since the Council of Trent have justly deserved the title of "diligentissimi Episcopi, qui, in reformatione vitae Christianae curanda nihil habuerunt antiquius quam ut sacris Seminariis in sua quisque dioecesi condendis operam darent, eaque condita optimis legibus instruerent". Gregorio Barbadico (the name occurs also as Barbarigo), a young noble at the Venetian court, had entered the priesthood at the time when Fabio Chigi as Alexander VII ascended the papal throne. The latter, while Papal Nuncio, had met Barbadico, and later called him to Rome to take charge of the Segnatura. This was in 1655, a century after St. Charles Borromeo had filled a similar position under Pope Pius IV. In 1657 Barbadico became Bishop of Bergamo, then, though not yet forty years of age, Cardinal, and finally Bishop of Padua. His activity, during the years of his episcopate, was prodigious, and extended to every department of religious culture. But in no field did he exercise such practical energy as in that which regarded the training of his clergy. His writings, some of which have been published only recently,[3] bear witness to the wide scope of his attainments and care in the matter of ecclesiastical training. Not only by his own conferences to the clergy, which were frequent, but also by introducing often the Exercises of St. Ignatius, he drew his priests to a genuine rule of holy living, which reacted upon the people throughout the diocese. The Padua seminary became a model for the seminaries of Italy, by reason of its discipline, its superior faculty of teachers, and the solidity of its studies. The Bishop was known to have scoured the country in order to secure some of the most learned scholars for his students, notably in the branches pertaining to Sacred

[3] *Scritti inediti del B. Gregorio Barbarigo.* Ed. Pietro Uccelli, 1877.

Scripture, such as Arabic, Greek, and Hebrew. The library of the Paduan Seminary, modeled upon the Ambrosian which had some years before been organized at Milan under Cardinal Federigo Borromeo, nephew of St. Charles, became the incentive to learning and research for scholars in every science. Attached to the seminary was a printing press at the service of the teaching faculty. The fame of Cardinal Barbadico's wise zeal in the education of the clergy, and his reforms in every branch of religious activity, pointed to him in the conclave as a suitable successor to Pope Alexander VIII in 1691. But the protest of the partisans of the French government, who at the same time feared his strong hand as a reformer, interposed. He died in 1697, in the odor of sanctity, and was beatified by Clement XIII in 1761. Perhaps a wider knowledge of Bishop Barbadico's merits may obtain in the clerical world if, after the restoration of peace to the countries of Europe, Benedict XV should think fit to promote the process of his canonization.

THE POPE AND THE WAR.

NOT since the days of Pius VII, who ascended the papal throne when the French Revolution was overturning thrones, and who ruled all during the troubled period of Napoleon's reign, has any pontiff succeeded to such a difficult heritage as the present Holy Father. Now as then the whole world is in arms, but to-day's struggle is far more deadly and tremendous than that of the opening nineteenth century. A single army corps to-day outnumbers the battle-roll of Waterloo; while the old weapons of warfare can bear no comparison with the dreadful engines of destruction employed in modern armies. The Pope as the common Father of Humanity, the Servant of the Servants of God, the universal Pastor to whom the whole Catholic world looks up, has numerous children in all the warring camps. He views with grief and anguish the fratricidal strife of his sons, which he is powerless to prevent. For he dare not, on account of his position and character, take sides in the struggle; he must of necessity be neutral; he must humor as far as possible the national susceptibilities of all; he must labor to conciliate and restore to harmony all; and

still more must he stretch forth a succoring hand to all who are in suffering or distress. In his letter of 28 July, 1915, on the anniversary of the declaration of war, the Pontiff states clearly the object which has been the guiding star of his government: "Fully realizing the sacred duties imposed on Us by the mission of peace and love, which has been confided to Us in such sad days, We formed immediately the firm resolution to devote all our activity and all our power to reconcile the nations at war." The same benevolent intention, though at a somewhat different angle, is just as clearly revealed in the Pope's letter to Cardinal Hartmann, Archbishop of Cologne, in December of 1914. "Let your charity extend to all prisoners, no matter who they may be, without distinction of religion, nationality, or condition, but particularly to the wounded prisoners." Benedict XV from the moment of his accession has kept these aims steadily in view. While refusing to interfere between the belligerents, while abstaining from pronouncing a judgment on events concerning which he could not but be imperfectly and perhaps one-sidely informed, he has never ceased to fight strenuously for peace, to multiply charitable endeavors toward each and all, and to urge on the combatants mutual patience, moderation, and reasonableness. It may not be uninteresting to attempt a brief résumé of the Pontiff's admirable initiatives, and to chronicle his notable successes on these different points.

In accordance with the traditional piety and teaching of the Church the Pope's first step was to unite the entire Catholic world in one unanimous association of prayer for peace. He composed himself for this occasion a most beautiful prayer—simple, earnest, heartfelt—which is not unworthy to stand beside the many flawless gems of touching appeal in the Church's liturgy; and he appointed two days (7 January in Europe, and 21 March elsewhere) during which in every Catholic place of worship from basilica to mission chapel a united chorus of supplication was to ascend before God. His Holiness himself, accompanied by all his court, assisted at the ceremony in St. Peter's, which was attended by some 30,000 persons.

To prayer the Pontiff added labor, and he spared no effort to obtain from the various belligerents all the alleviations possible to the severities and horrors of war. His first tentative

in this direction was to procure from the nations at strife the mutual exchange of all prisoners so severely wounded as to be henceforth unfit for military service. It has been calculated on a conservative estimate that 150,000 wounded prisoners of all ranks owe their speedy and unexpected deliverance from captivity to the Pope's action; for no less than fifteen consecutive days two trains bearing each several hundred invalids passed continuously between France and Germany. It is also worthy of remark that this first charitable enterprise of the Pope brought forth from all the heads of the warring nations the most flattering expression of deference and regard both to his character and his person.

Encouraged by this first success, Benedict XV next endeavored to secure the release of the civilians held captive from the opening of hostilities in the various countries. The Pope was touched at the miserable lot of such utterly inoffensive people — elderly professional and business persons, teachers and students, artists and health-seekers, who found themselves suddenly and without the slightest warning or provision caught, so to speak, in the meshes of the contending armies. He was anxious to end the daily martyrdom which these innocent victims were enduring, and to restore them unharmed to their families. This object met with many difficulties and necessitated long and delicate negotiations; but patience and tact, powerfully aided no doubt by grace from on high, finally triumphed, and the Pontiff had the keen satisfaction of having introduced peace and happiness—a relative but none the less a very real one—into thousands of homes. For instance, during the month of May alone 30,000 French civilians passed through Switzerland on their homeward journey.

Meanwhile the Pope's zeal to extend the blessing of freedom as widely as possible did not cause him to lose sight of those whom the inexorable laws of military discipline continued to hold captive. On the prisoners of war whom he could not hope to see released Benedict XV lavished to the fullest extent his moral assistance. A pontifical decree enjoined on the bishops of the war-stricken localities to appoint special chaplains for each camp of prisoners, and by all means in their power to facilitate the correspondence of the prisoners with their families. The sorrow and desolation of those fami-

lies left completely without news of their dear ones, also formed part of the pontifical solicitude, and the Pope tried to hearten them with some measure of knowledge concerning their loved ones by establishing four bureaus for the "Search of the Missing", at Rome, Fribourg (Switzerland), Vienna, and Paderborn. The Bishop of Paderborn, Mgr. Schultz, and the Bishop of Fribourg-Lausanne, Mgr. Bovet (recently deceased), signalized themselves by their charity and self-devotion toward the prisoners of war.

Still Benedict XV was not satisfied; he longed to obtain some comforts and relaxations for those prisoners whom he could not hope to set altogether free. His active benevolence suggested to him the idea of sending a certain number of men from the two warring camps of Europe to recuperate in Switzerland. These men were to be soldiers who would still be fit for military duties after convalescence. This project, entitled "Hospitalization in Switzerland," was something entirely new, and naturally enough it encountered hesitation on the part of the respective governments. But at length they fell in with the Pope's views, which since November last are being realized. Twenty thousand invalids are received by the Federal authorities, ten thousand from each side.

Although Peter's Pence has shrunken greatly since the beginning of the war, His Holiness has given generously out of his decreased revenue to the many crying needs begotten of the hostilities. Thus to the Belgian Relief Fund he contributed $5,000; to the devastated provinces of France, $8,000; to Galicia, $5,000; to Luxembourg, $2,000; to obtaining camp altars for the priests (some 1,800) fighting in the Italian army, $1,000; he likewise converted into hospitals the papal villa of Castel Gondolfo, and even certain portions of the Vatican buildings.

Through his Nuncio, Mgr. Dolci, the Pope has intervened in favor of the unfortunate Armenians, of whom hundreds of thousands have been slaughtered. The Ottoman government has promised to put an end to such an abominable and sanguinary persecution; and the schismatic patriarch of Armenia has expressed his gratitude to the Nuncio for the Pontiff's efficacious intervention. In December last the Pope's direct, personal appeal to the Turkish authorities obtained the release

of 255 European monks held as hostages in Syria. More recently still, the papal intervention succeeded in staying the execution of the Countess of Belleville and seven other women, whom the German authorities in Brussels had condemned to death on the charge of helping French and Belgian prisoners to escape. Thanks also to the Pope's earnest request, no prisoners in any of the belligerent countries will be asked henceforward to work on Sundays.

Every Catholic must feel proud that the Pope, whose physical force is absolutely nil, possesses a moral power unequaled throughout the whole world. By charity he dominates the globe; by charity he has soothed the largest national, and the smallest personal griefs; and his successful endeavors in that sacred cause entitle him to rank as one of the benefactors of humanity.

Glancing back toward the past we see that Benedict XV has merely continued the admirable traditions of his predecessors. That great pope whose name he selected for his own, Benedict XIV, and who too was sometime Archbishop of Bologna, merited the title of "Reconciler", so studious was he to smooth away difficulties, and to meet adversaries half-way. And indeed from the very beginnings of Christianity the popes have acted as mediators and promoters of peace. St. Leo I (440-461) pleaded with Attila the Hun in favor of Italy; St. Gregory the Great (590-604) interceded with Agilulf, king of the Lombards, on behalf of the Romans; Innocent III (1198-1215) mediated between John of England and Philip of France; Innocent IV (1243-1254) interposed between the king of Portugal and his subjects; Gregory XIII (1572-1585) composed differences between the king of Poland and Ivan IV of Russia; Leo XIII (1878-1903) brought about an amicable understanding between Germany and Spain, and also between the Republics of Hayti and San Domingo. Such are a few of the glorious examples which Benedict XV had before his eyes, and he too in days of unexampled stress and disaster is constantly adding new leaves to the Church's laurels of beneficence.

WILLIAM P. H. KITCHIN.

St. John's, Newfoundland.

CHRISTIAN CIVILIZATION IN THE SIXTH CENTURY.

IT has been truly said that "the most romantic region of every country is that where the mountains unite themselves with the plains or lowlands". With equal truth and for much the same reason, it may be said that the most picturesque and most interesting periods of history are the periods of transition, the periods in which an old established order and old ways of life run down to meet and finally give way to a new order and new ways of life. Viewed broadly, such periods abound in movement, conflict, and contrast; viewed more nearly, they are seen to be replete with momentous events, often not less than tragic, always big with consequences for the future. Thus richly endowed, they make strong appeal to imagination, mind, and heart, as is evidenced in part by the attention they receive from historians and from historical novelists.

To preëminent rank among such periods, the sixth century of our era may justly lay claim. Transitional in character, in importance it was crucial. Briefly, it was the century in which the old Roman world in the West went down to its death, and the new medieval world struggled into being. In the fifth century, the fatal blows were struck by the on-rushing barbarians—Goths, Huns, Vandals, Franks, Saxons; but the old order was strongly intrenched, and the new was slow in taking form and in establishing itself. In the sixth century, the old order rapidly fell away, and the new gradually and laboriously rose above the ruins. It was, then, a time of endings and of beginnings, of despair and of hope, of deepening darkness and of breaking light, of awful destruction and of happy reconstruction. The story, let us add, is resplendent with the records of golden deeds worthy of the endless gratitude of the Christian world. But for these golden deeds, in fact, we of to-day would not now be enjoying the priceless blessings of Christian civilization. Reasonably may one wonder that the story has not been told in connected and summary form.

The first half of the story, the account of the final destruction of the Roman Empire in the West, need not delay us long. In the fifth century, the Emperor at Constantinople ceased to

retain anything like real control in the West; the imperial idea, nevertheless, maintained its sway over the minds of men, and the barbarian chieftains even accepted imperial commission. More, the old local institutions and instruments of government managed to save some space for exercise. By the middle of the sixth century, however, the new masters were in almost undisputed possession. And as with government control, so also with civilization; art, science, industry, and the ways of social intercourse, more and more yielded to all-pervading barbarism. As violence, restrained only by rough barbarian rule, took the place of law and order, so ignorance and the crude forest ways of the invaders succeeded to learning and to the refined ways of Roman life. The barbarians prevailed and impressed themselves on the whole West. The great Empire, so long building and so impregnable in the end, was found to be, not eternal, as men had thought, but perishable, like all things human. So complete was the destruction that everywhere men confidently judged the end of the world to be at hand. The words of the much-traveled Columbanus serve well to show to what pass the Western world had come. "The world," he wrote, "is already falling to pieces. The Shepherd of shepherds is about to come for the last time. . . . The Lord of Heaven seeks to arouse us from sleep and slothfulness by the horrors which surround us, that He may find us watching for His dreadful Coming. . . . See how the nations are everywhere troubled and in confusion; see how the kingdoms of the world are falling. Soon the voice of the Most High will be heard, and the earth will quake before Him."

Sad especially was the fate of Italy, the last hope, humanly speaking, of both Empire and civilization in the West. In that poor country, eighteen years of ferocious warfare (535-553) between Justinian's armies and the Ostrogoths resulted, it is true, in the restoration of imperial rule in Italy, but also in unspeakable desolation for the land. Caught between hammer and anvil, poor Italy was crushed and broken almost beyond life. And then, down upon the distraught land came (568) the Lombards, "fierce as the Hun, and powerful as the Goth, the most tremendous scourge of Heaven". It was the end; the Empire was reduced to a mere shadow at Ravenna, and civilization barely managed to find for itself some poor

shelter here and there in monastic sanctuary. Listen to the words of Pope Gregory I: "Sights and sounds of war meet us on every side. The cities are destroyed; the military stations broken up; the land devastated; the earth depopulated. No one remains in the country; scarcely any inhabitants in the towns; yet even the poor remains of human kind are still smitten daily and without intermission. Before our eyes some are carried away captive, some mutilated, some murdered. She herself who was once mistress of the world, we behold how Rome fares; worn down by manifold and incalculable distresses, the bereavement of citizens, the attack of foes, the reiteration of overthrows, where is her senate? where are her people? We, the poor survivors, are still the daily prey of the sword and of other innumerable tribulations. Where are they who in a former day reveled in her glory? where their pomp, their pride, their frequent and immoderate joy?—youngsters, young men of the world, congregated here from every quarter, where they aimed at a secular advancement. Now no one hastens up to her preferment; and so it is with the other cities also; some places are laid waste by pestilence, others are depopulated by the sword, others are tormented by famine, and others are swallowed up by earthquakes." The century, then, that witnessed the destruction of Roman rule and Roman civilization in imperial Europe generally, witnessed a most cruel destruction of both in the land where, by every natural calculation, lay the last hope of both.

Distressing enough, even in such summary telling, this first part of the story—the heritage of two thousand years of slow, painful progress ruthlessly destroyed, and man beaten back almost to the starting-point. In effect, it was like the going-out of the very light of day. With the best men of the time we should have judged the end of all to be at hand; to such a present, there could be no future. And with them we should have been wrong. Even in the midst of the engulfing darkness, shone some rays of light, as we now can see; and even the hours of bitterest despair were not without their offering of hope. So there is another half to the story. The old world, in fact, was not well on its way to dissolution before the new world began to form, and, when at length the old had passed, the foundations of the new were seen to have been already securely laid.

The way of it was strange, mysterious and not easy in the telling. To God's Church, be it said at once, belongs the glory. Looking broadly through the gloom, the eye exultingly discerns the clear and radiant outlines of that divine institution—clearer for the falling away of all else, more radiant for the very blackness of the background. If emperors, governors, and military legions grow less and less, popes, bishops, and the spiritual legions of Christ grow more and more; and if confusion, violence, and ignorance increasingly prevail, it is, in the end, to the greater glory of God's own special champion of order, peace, and light. In strength unshakable, in sympathy maternal, and in wisdom divine, the Church of God could not fail even in such a desperate hour. And here let it be added that the situation was rendered far more desperate for this Church by a certain dreadful condition not yet noted. The invaders, the Franks notably excepted, were Arians in religion; from a poisoned source they had received Christianity, not enough to temper their wild natures, but enough, because of its character, to make them the avowed enemies of God's true church. By even such sad addition, however, the situation was not removed beyond the power of the divine worker. Buffeted but not overcome, wounded but far from unto death, the Spouse of Christ, erect and firm amid the ruins all around, set herself to the double task of gathering to her saving arms the best treasures of the passing world, and of laying, painfully but securely, the foundations of the new world to be. In this, we may say, is contained the whole story of the brighter side of the sixth century.

But, to break the story somewhat into chapters, we may first recall that at the very dawn of the century there lived a barbarian king whose reign may be said to have marked "the beginning of a new era, not only outwardly, through the political changes by which it was accompanied and to which it conduced, but, from a moral point of view, through its lasting consequences for civilization." Seen in the reflected light of subsequent events, Clovis, King of the Franks, stands out as one of the greatest figures of history. Beginning as the chief of a band of Frankish warriors, he advanced by conquest until, at his death in 511, he was master of a kingdom as vast almost as Gaul itself. What he had won by valor, he ruled,

aided by Catholic bishops, with rare wisdom. One truly great thing he did: he made his kingdom Catholic. Baptized himself in the year 496, he induced his pagan subjects to follow his example, and thus, in the midst of an Arian world, bound them close to the Throne of the Fisherman. It was a masterstroke, measured naturally or supernaturally. Professor J. H. B. Masterman [1] is well within the truth in his assertion that, "when Clovis led his people into the fold of the Church, a new alliance began between the Frankish Kings and the Roman Church—an alliance that was destined, more than any other event in history, to shape the ideas and institutions of medieval Europe". It gave to the new kingdom endurance and a great destiny; it gave to God's Church a strong right arm of defence against the Arian despoilers; it gave to civilization an invaluable ally. "The conversion of Clovis, because of its consequences," says Hergenroether, "is to be accounted one of the greatest events in the history of the world."

In such way, then, was relieved the early darkness of the century. As we can see, this barbarian king, through Church aid, had determined it that destructive Arianism should not have its way in Europe. So, too, he had determined it that the Mohammedan hordes, in no distant day pouring over the Pyrenees from Spain into Europe, should find a power ready to meet them and to turn them back. Also, that the Lombards in Italy should find their unholy ambitions ending in failure for themselves and in large temporal sovereignty for the successors of Peter. Finally, to go no further, he had determined it that another Roman Empire should arise in the West, with the Emperor taking his crown from the Pope—the Holy Roman Empire "ordained to be a second pillar of Western Christian civilization side by side with the Roman Papacy". Of happy omen not a little were those years, let us say, between 496 and 511, and for this not least that even then, while yet the old Empire fought stubbornly against approaching dissolution, were laid the foundations of the new Empire to be.

At the time of Clovis's death, there was living in Italy a young man who was to exert even larger influence on the new

[1] *The Dawn of Medieval Europe.*

world. St. Benedict of Nursia, founder of the Benedictine Order, is rightly regarded as the "Father of Monasticism in the West". Fleeing from the corrupt and disordered world, he came at length to Monte Cassino, where, because of the many who joined him in his life of retirement, he drew up his famous Rule. He had in mind only those thus living under his guidance, and even to his last hour (543) little understood to what great ends he labored. As a matter of fact, his Rule supplanted all others, and became the source of untold blessings to Europe. So rapidly did the new Order develop, so numerous became its houses, and so universal every way became its beneficent influence, that with much truth the Middle Ages, viewed through their length and their breadth, have been said to belong to the Benedictines.

It would be impossible even to suggest here how large a part this order played in the medieval world. A sentence from Father Grisar will help a little. Of Benedict's Rule, he says: "His little book of rules, with its simple, practical regulations, prepared under Divine Providence a seed-ground upon which great churchmen were to be matured; Popes like Gregory I and Gregory VII; strong Bishops and enlightened Doctors like Anselm and Bede; bold and self-sacrificing missioners like Augustine of England and Boniface of Germany, who, with troops of industrious monks, went forth into the wilds of unbelief to spread Christian civilization and to impart peace to the hearts of men estranged from God." A sentence from Montalembert will further help; the words are not the less true for being eloquent. "The results of Benedict's works were immense. In his lifetime, as after his death, the sons of the noblest races in Italy, and the best of the converted barbarians, came in multitudes to Monte Cassino. They came out again, and descended from it to spread themselves over all the West; missionaries and husbandmen, who were soon to become the doctors and pontiffs, the artists and legislators, the historians and poets of the new world. They went forth to spread peace and faith, light and life, freedom and charity, knowledge and art, the Word of God and the genius of man, the Holy Scriptures and the great works of classical literature, amid the despairing provinces of the destroyed empire, and even into the barbarous regions from which the destruction

came forth. . . . The West was saved. A new empire was founded. A new world was begun." We are almost ready to say with Doctor Barry: "Truly, the monks of St. Benedict can lay just claim to all that is admirable in the Middle Ages; and the mighty figure of their hermit-founder stands aloft over modern civilization as its author, if not its ideal."

Before Benedict had gone to his reward, there was born one who, as Pope, was to win for himself unquestioned right to the title Great—Pope St. Gregory. I must look far to find his peer. Perhaps no man has played a larger part in the life of his own time; surely none has wielded greater influence over succeeding generations. Of necessity, any word about him here must be painfully inadequate. He is popularly known as the Pope who effected, through St. Augustine, the conversion of England, a work well worthy to be remembered. He saw, what others did not see, that the future of the world—if, indeed, there was to be a future—belonged to these new peoples, and with unrivaled wisdom, courage, and perseverance he labored at the task of preparing them for their destiny. If his heart went out to the Saxons, it also went out warmly to the new peoples on the continent, and if in the one case his labors were blessed with success, so, also, in but slightly less degree in the other. Yet his real glory is in this, that he was, in a Catholic sense of the words, the Father of the medieval Church. For, in the first place, he was, in a true sense, the maker and moulder of the medieval Papacy. "Perhaps," says Bardenhewer, "no other Pope ever conceived so adequate an idea of his high office, or realized it with such breadth and fulness." This conception he so impressed on all that he made it the established conception for popes and people through the Middle Ages. He drew out the latent power of the office, and he placed Christ's Vicar even at the head of affairs in Europe. With what result, may be gathered from the words of a writer who, not too strongly, has said: "Drop the Papacy from the Middle Ages, and you drop the Middle Ages from history." And as with the Papacy, so with the whole Church. By his legislation for bishops, by his legislation for the Benedictine monks, and by his writings for bishops, monks and people, he supplemented his work for the primal office. Of these writings, the *Liber Regulae Pastoralis* just about formed the

bishops of the Middle Ages; the *Moralium* became the accepted text-book of morals; and the *Diagoli* became the book of spiritual reading for Christians of every class. So, too, it is worthy of emphasis that his various services to the Benedictines made him a kind of second founder of the order. The eye can hardly encompass in one vision so great a figure. It is enough, perhaps, to say that, if the works of Clovis served to temper the early darkness of the century, the works of Gregory served above measure to temper the deeper darkness of the close.

Against the dark background of the sixth century, then, stand these three great figures—Clovis, Benedict, Gregory—mighty forces of reconstruction, each in his order the founder of a vast, lasting, beneficent empire. As the old world went out in violence and despair, in these men a new world was forming. And yet, we hasten to add, not in these men only. Great as they were in their works of lasting consequence, the story of them does not make up the whole story of the brighter side of the century. Something quite as remarkable remains to be added.

In this same century lived another extraordinary worker, Justinian the Great (d. 565), nicely characterized by a recent writer, C. R. L. Fletcher, as "the most remarkable man that ever occupied the throne of New Rome." He stood apart, it is true, for he belonged to the distant world of the East; but in very memorable ways he entered into the life of the new-forming world of the West. Many as are his claims to remembrance, one only need be mentioned here. Gathering around him the best legal scholars of the day, he succeeded through them in carrying to a happy issue the tremendous task of codifying and, in so far as possible, of Christianizing the Roman Law. "By this act," says Bishop Shahan, "he passed into a higher order of men than even the autocrators of Old or New Rome; he became a benefactor of humanity—one of its solemn pontiffs, peer of Solon and Lycurgus, of Aristotle and Plato, of Ulpian and Papinian—nay, a greater than they, for their laws have either perished from society or survive by the act of Justinian. . . . Gibbon thought it worthy of the most immortal chapter in his book, and pens innumerable have labored at describing this great work as

men describe the Pyramids or the Alps, with minds distracted by admiration and the stupor that all true greatness inflicts upon us." The new Code he introduced into the West through the very conquest which, in other respects, was so costly for Italy, and so, put it in the way of becoming the basis of both ecclesiastical and civil law in the West. Preserved by the Church, it was by degrees taken over largely into her Canon Law, and, also, in time was made to supersede the "leges barbarorum". Bishop Shahan, to have recourse to him once more, greatly assists to a right estimate of this work of Justinian when he says: "The political life of the Middle Ages is all in the Law of Justinian, especially in the Code of his Constitutions, and for this alone it is the most remarkable of books after the inspired writings and the sacred councils."

Singularly like to this important service was another service rendered in this century to the dawning world. As Justinian gathered up and put into working form the legal treasures of the passing world, so did scholars in the West gather up and put into working form the literary treasures of that same world. Not unlike a romance reads the story of their labors and achievements. By assiduous efforts they put themselves in possession of the literary riches of antiquity, and by equally assiduous efforts they turned these riches to the profit of their own generation and to the profit of the many generations to come. In their writings — compendiums, commentaries, poems, historical narratives—they preserved and transmitted the priceless heritage of ancient culture. Says Professor W. P. Kerr: "Almost everything that is common to the Middle Ages, and much that lasts byond the Renaissance, is to be found in the authors of the sixth century." To borrow a figure, they constituted in the deluge an ark of salvation, crude for the most part but sufficient, holding "within its bounds all the literary epochs of Europe". And having done so much, they would do more. They succeeded, in fact, in providing for this heritage a future custodian. By their example and by their exhortations they induced the new order of monks to accept the duty of guarding and of turning to future profit the treasures so happily saved. They thus attached the results of their labors to the results of St. Benedict's labors. It remains to be added that these great literary benefactors worked

under religious inspiration. Father Grisar, in one short sentence, nicely abridges and points the story. Concluding a summary paragraph about these very men, he says: "Only to the strenuous exertions of Christians, and the spiritual impulse maintained among mankind by the new Heaven-sent religion, do we owe it that those ages found any pleasure in the classics of antiquity, and did not allow them to be irrevocably lost to the future."

Two of these benefactors, or rather three, deserve a special word. Let it be spoken by the eminent scholar, Bardenhewer. "Boëthius," he says, "survived in his works in a measure vouchsafed to very few other writers. It was through his philosophical writings, and especially through his translation of the Isagoge of Porphyry, and his commentaries on that work, that the Middle Ages mastered the Aristotelian logic; he may, therefore, be looked on as the founder of medieval Scholasticism." Of Cassiodorus he says: "It is to his personal example and to the model set up by his rule, that the Western monasteries owe their character of refuges of learning amid the barbarism of the succeeding epoch. He deserves the chief praise for the preservation of both the earlier classical and the Christian literature, and for the attitude of the clergy as representatives of learning." Of a third, Isidore of Seville, who, though his life overran the century (d. 636), must be considered as of the century, the same writer says: "He felt himself called, like Boëthius and Cassiodorus, to collect the remaining intellectual treasures of Roman antiquity and hand them down to the new German society. The influence of Isidore's writings on the European mind during the Middle Ages is simply incalculable." More need not be added, for even such few tokens sufficiently indicate how wonderfully were served in the sixth century the intellectual interests of the dawning world.

Now, notwithstanding all so far noted, the outlook for Europe at the close of the sixth century would have been sad enough but for a certain other happening here finally to be noted. But for this happening, we may insist, the work of Clovis, of Benedict, of Gregory, and of the others, would have fallen far short of the worth we have attributed to it, would have largely failed of the blessed influence with which history

actually accredits it. Cardinal Newman, in his *Historical Sketches*, has a chapter in which, under the title "The Tradition of Civilization: The Isles of the North", he recalls in his beautiful way a well-known historical truth. Let us quote just a little. "The seventh and eighth centuries," he writes, "are the glory of the Anglo-Saxon Church, as are the sixth and seventh of the Irish. As the Irish missionaries traveled down through England, France, and Switzerland, to lower Italy, and attempted Germany at the peril of their lives, converting the barbarian, restoring the lapsed, encouraging the desolate, collecting the scattered, and founding churches, schools, and monasteries as they went along, so, amid the deep pagan woods of Germany and round about, the English Benedictine plied his axe and drove his plough, planted his rude dwelling and raised his rustic altar upon the ruins of idolatry, and then, settling down as a colonist upon the soil, began to sing his chants and to copy his old volumes, and thus to lay the slow but sure foundations of the new civilization." It would take long to tell how much is compressed into these few words; a further short quotation, however, will somewhat help. "When Charlemagne arose upon the Continent, the special mission of the two islands was at an end; and accordingly Ragnor Lodbrog with his Danes began his descents upon their coasts. Yet they were not superseded till they had formally handed over the tradition of learning to the schools of France, and had written their immortal names on one and the same page of history. The Anglo-Saxon Alcuin was the first Rector, and the Irish Clement the second, of the Studium of Paris." And the connexion with our story? No other than this, that the sixth century saw the glorious inception of this work. Then it was that Ireland, unharmed by the barbarians and already the land of saints and scholars, received from God an all-consuming Pentecostal spirit above any elsewhere vouchsafed in all Christian history. The mention of two events will help to fix the time and to suggest the glory of this initial outpouring of apostolic grace: in the year 563, Columba established his monastery and missionary centre at Iona; in the year 590, Columbanus landed on the continent. We may further recall, without comment, that in the years between 597 and 604, Augustine made his memorable conquest in England. To the

many other great names of the century, then, we join in honor these three names, and, by such union, are brought at length to comprehend how large and how wonderful in every way were God's unsuspected plans in that crucial century of the Christian era.

An interesting century, from even such summary showing, may that transitional sixth century claim to have been, all overcast as it was with deepest gloom, yet, as evident to the thankful eyes of after-time, replete with glowing deeds of blessed import to all future generations. Tragic in itself, more tragic for the conditions attending, was the going-out of the ancient and mighty Empire of Rome, with its proud Cæsar and its splendid legions and its unrivaled culture. Wonderful and mysterious was the begetting of the new world; wonderful for this, most of all, that it was accomplished amid the same terrible conditions which attended on the death of the old; mysterious in this not least that they who assisted, little guessed to what far-off ends they worked, nor under what large and unifying plan. Franks, Byzantines, Romans, Lombards, Saxons, Irish, to mention only these; Clovis and Justinian, Benedict and Gregory, Boëthius, Cassiodorus and Isidore, Columba, Columbanus and Augustine; for what a story of transition do these names stand! Even now, looking back from this distant day, we tremble to think of the appalling fate which seemed to have overtaken the civilized world; but, looking again, we wonder and rejoice at the singular intervention of Providence by which that fate was averted. Long centuries of struggle, not without reverses, were to try the worth of the transitional services, but the same Divine Power that had begun the work was to carry it through to triumphant issue. We recall only the beginning, and, recalling no more than that, we exultingly bid the Christian world to behold by what Mother, and in what crucial hour, and through what painful labor, it was begotten.

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AN INTERESTING DECISION OF THE ROTA.

THE TRIBUNAL of the Sacred Roman Rota on 9 July, 1911, handed down in a matrimonial case a decision which is of special interest to the clergy of the United States. While in the present day, owing to the legislation enacted by the decree *Ne temere*, there could not possibly be any question of the invalidity of a marriage contracted under circumstances such as those in which the one under consideration was entered into, nevertheless, were a duly authorized priest to officiate instead of a civil magistrate, as in the case decided by the Sacred Rota, the marriage in question *might*, even in our day, be null and void, because of the absence of true consent. Proof, however, of this contention would be more difficult than in the case at hand. The facts given by the Rota [1] would indicate that the case which we are considering was first presented to the Matrimonial Court of the Archdiocese of Cincinnati, and in the second instance, in accordance with our legislation, to a neighboring Metropolitan Court. Here are the circumstances:

Anna Catholica, cum pluries ab Aemilio viro Catholico cognita fuisset, ab eoque praegnans effecta, cumque nulla spes haberetur ut vir eam sponte duceret, qui neque ut *suam* conceptam prolem agnoscere voluit, eumdem accivit coram magistratu civili, a quo petiit, juxta leges patriae suae, ut proli nasciturae prospiceret. Aemilium, ductum per apparitorem in judicium, magistratus jussit ut Annam duceret; secus in carcerem conjiceretur. A vinculis naturaliter abhorrens, ac timens insuper ne, propter incarcerationem, a domini sui servitio ejiceretur, et alia quoque a consanguineis patiretur, ut ab angustiis se liberaret, dixit se cum muliere consentire. Illico partes, e foro egressae, coram magistratu civili adstiterunt, et, praesente tanquam teste advocato mulieris, matrimonio junctae fuerunt. Vir mulierem usque ad currum publicum comitatus est, ibique eidem incontinenter valedixit, dicens eam non amplius ipsum visuram fore. De facto nunquam cohabitarunt, et matrimonium inconsummatum mansit.

Emil some years later applied to the Metropolitan Court, which was his own Diocesan Court, for an annulment of this marriage. There are three possibilities of relief in this and

[1] Decisio XXII, Volumen III, S. Romanae Rotae Decisiones seu Sententiae.

similar cases: (1) to prove that the contract is null "ratione impedimenti dirimentis *vis et metus*"; (2) a declaration of nullity *ex defectu veri consensus matrimonialis*; (3) a dispensation obtained from His Holiness, the Pope, *a matrimonio rato et non consummato*. In such cases the existence of the first impediment, *vis et metus*, is not easily established *in foro externo*. The lack of true matrimonial consent is usually more readily proved. When it is not possible to establish satisfactorily the invalidity of the contract *vel ex metu vel ex defectu consensus*, the Holy Father may be asked to grant a dispensation, as above, "dummodo juxta leges canonicas[2] de matrimonii inconsummatione omnino constet." It is not difficult, as a rule, in cases such as the one under discussion, to adduce sufficient reasons for the granting of the required dispensation.

In the Lower Courts.

The Court of the First Instance declared the marriage of Emil and Anna invalid *ex defectu consensus*, while the Court of the Second Instance rendered a similar sentence of nullity *non solum ob defectum consensus, sed etiam ob metum gravem injuste incussum*. Although both courts pronounced the contract null and void, the reasons for so doing were not wholly identical. The defensor vinculi matrimonialis saw fit consequently to enter an appeal with the S. Rota, declaring at the same time: *constat morali certitudine matrimonium copulâ non fuisse perfectum*, as was duly established in court, and adding grave reasons why a dispensation, if required, should be granted.

Decision of the Sacred Rota.

In the regular order observed by the S. Rota our case was brought before the *turnus* composed of the Auditors, Monsignors Prior (who was the *Relator* or *Ponens*), Sincero, and Mori. In their review of the case they set forth substantially the following:

1. *Non* constare de nullitate matrimonii *ex capite vis et metus*. True, Emil contracted marriage while laboring under great fear, nam *incarceratio*, quam judex minebatur, ex sese est *grave malum*, et in casu cum aliis mediis in apprehensione

[2] Cf. especially Constit. Bened. XIV, *Dei Miseratione*.

viri metum patientis nectebatur. "In metu eram," ait vir, "ne dominus me dimitteret. Porro nolebam ut parentes mei de angustiis istis certiores facti essent, utque e tecto publicaretur res ista." Two other requisites for an invalid consent *ex metu* were also present. Metus enim (1) ortus est ex causa extrinseca et libera, i. e. ab homine, atque (2) incussus fuit praecise ad extorquendum consensum matrimonialem. A fourth requisite, however, is necessary to render null a marriage contracted *ex metu*, scilicet quod metus sit *injuste* incussus. Of this the S. Rota says: Dubium de hoc requisito remanet in casu; ac proinde matrimonium ex capite vis et metus nullum *declarari non potest.* Here the well-known principle is invoked: *In dubio standum est pro valore actus.*

The Teaching of Canonists on This Point.

Was the civil magistrate acting within his rights in insisting on the marriage which is under review? If he was, metus est *juste* incussus, and the marriage is *valid.* Communiter docent auctores virum, qui virginem defloravit, ad damnum reparandum cogi posse *ad illam ducendam vel dotandam*, minitata *carceris* poena, non vero simpliciter ad illam ducendam; ita ut viro a judice dici oporteat: *Aut duc, aut dota, aut ibis in carcerem.* According to authors of note, however, there are exceptions to this general rule, ita ut viro, qui *aut spe* (non promissione) matrimonii virginem defloravit, imponi posset obligatio, etiam a judice laico, eamdem in uxorem sumendi, *quin ipsi detur optio eam dotandi.* Notant enim optionem dotandi non esse de essentia rei, nec semper extitisse, sed a consuetudine inductam fuisse, ut melius consuleretur fini matrimonii, cum invitae nuptiae exitus infelices haberi soleant. This teaching of canonists is applicable in the present matter. The facts which are pertinent are as follows: Aemilius virginem defloravit, *indita mulieri spe matrimonii;* fundatam enim spem matrimonii habuit puella ex eo quod per annum saltem, ut fatetur sponsus, eam visitabat, et cum ea consuetudine familiari jungebatur, utrinque exhibitis amoris signis. Mulier bonae famae a testibus asseritur, quae nulli alteri viro praeter Aemilium se tradidit. *Nullatenus* tamen vir *promisit* matrimonium nisi *postquam* mulier ex peccaminosa unione jam praegnans erat, et haec promissio ex adjunctis *ficta* dicenda est.

Damnum defloration is sarcire per dotem sufficientem nequibat vir, cum victum labore manuum sibi compararet. Parvam summam ($50), quam mulieri obtulit, ipsa rejecit. Accitus coram judice, vir illico jussus est *vel* matrimonio consentire, *vel* poenam carceris subire. Ut carcerem famaeque laesionem consequentem, necnon probabilem ejectionem e domini servitio evitaret, elegit matrimonio civile copulari.

It is to be noted, moreover, that since both courts, ecclesiastical and civil, are *competent*, or have jurisdiction, in punishing this crime (defloratio), the matter may be, and usually is, left to the civil authorities. Civil legislation, then, may eliminate the second term or condition (*aut dota*) of the principle of canonists quoted above, insisting on the two that remain: *aut duc, aut ibis in carcerem.* Prudenti igitur arbitrio legislatoris et judicis *etiam laici*, qui legem applicat, *adimi potest* optio mulierem defloratam dotandi, et imponi obligatio eandem ducendi, *quin ulla reo fiat injustitia*, sive *quoad substantiam* (per optionis ademptionem), sive *quoad modum* (judice laico nempe jubente), si *forte* haec injustitia quoad modum reapse validitati matrimonialis consensus generatim obesse dicenda sit. Nec injustitia quoad modum subest (si forte obesset), quia reipublicae interest coerceri hujusmodi crimina; nec quoad substantiam, quia optio dotandi ex consuetudine profluit.[3]

This opinion of canonists is probable, to say the least, because of the number and standing of those who support it. Ex quo sequitur, quod, ubi viget hujusmodi lex, et a judice applicatur, metus *non* potest *certo* dici *injuste incussus*, ac proinde *in dubio favendum est matrimonio.* Our case occurred in Ohio. What, then, is the law of the State of Ohio in this matter? *Non obligat* virum seductorem *ad mulierem ducendam*, sed tantummodo ad prolem natam vel nascituram sustentandam. *Injuste* igitur videretur judex laicus in casu egisse, *nisi* alia adesset ratio qua sustineri possit impositio alternativi *vel carceris vel matrimonii.* Haec ratio videtur haberi ex eo quod vir mulieris damnum *dotatione* reficere non potuit, ob ipsius paupertatem. Stante inopia sua, qua ex natura rei *auferebatur optio dotandi mulierem* crimine laesam, Aemilius (non judex)

[3] Cf. D'Annibale, *Theol. Mor.*, vol. 3, n. 445, not. 19; S. Alphon., VI. 1049 et III, 641; Gasparri, *De Matrimonio*, vol. 2, n. 949; Pirrhing, V. 16, 41; Engel, lib. 5, tit. 16, nn. 10 sq.

sibi ipsi metum infert, ponens causam (deflorationis crimen), qua sciebat malum carceris deberi. Here canonists apply the adage: Qui non habet in aere (pecunia), luat in corpore.[4] Our conclusion consequently must be: *Non constat itaque in casu fuisse metum injuste incussum.*

Fictitious Consent.

The S. Rota declares the marriage of Emil and Anna to be null and void *ratione defectus consensus* ex parte viri. The foundation of every contract is the *consent* of the parties concerned. Where consent consequently is wanting, there is no contract. In the case at hand Emil's consent was fictitious or feigned. On proof of this point rests now the only possibility of declaring the marriage contract in question invalid. To establish this contention a *reason* must be shown for feigning or pretending to consent; while proof of the falsity of the spoken word or external consent shall be drawn from conjectures or circumstances, antecedent, concomitant and subsequent to the contract, which are sufficiently specific and weighty to beget moral certitude of the insincerity of the consent given.[5]

Regarding the *reason* for feigning consent and the *proof* of its existence, the S. Rota on another occasion (Decis. 13, n. 6, part. 19, tom. 2) declared: Non est necesse quod sit *vera, relevans et subsistens*, sed sufficit quod sit a simulante opinata. Stante vero *causa* simulandi sufficiunt ad simulationem probandam *conjecturae.* On another occasion the Rota (coram Molines Decis. 798, n. 29) says: Si vero causa fingendi esset honesta, ut propter famam, vel propter metum, et hujusmodi, etc., et tunc tametsi causa, vel per seipsam, vel ex defectu plenae probationis, in foro non sufficeret ad annullandam professionem, cum nihilominus *reddat aliquo modo excusabilem fictionem*, admittitur in hoc casu simulans *ad probandum defectum interioris consensus* exterioribus signis et praesumptionibus. All this is verified in the present instance. A reason for feigning consent exists. Moreover it is possible to prove satisfactorily that the matrimonial consent manifested exteriorly by Emil was not ratified within. The reason for simulating consent in Emil's case is fear of imprisonment with con-

[4] Cf. Engel, lib. 5, tit. 16, n. 11.

[5] Cf. Gasparri, *De Matrimonio*, vol. 2, n. 912.

sequent injury to his reputation and fear of losing his position. Although the auditors of the S. Rota did not consider this fear sufficient to nullify the contract, *quia non constat metum fuisse injuste incussum*, nevertheless it might have been grave enough in the estimation of Emil to justify on his part a fictitious consent. All the circumstances immediately connected with the marriage, as well as those that preceded and followed it, point to the fact that Emil's intention was *not to consent* to a marriage with Anna.

Here are the facts: Quando ante matrimonium Anna rogavit Aemilium ut se duceret, quia praegnans erat, et recusavit: "Dixit tunc me non ducturum, sed infra annum, id est, post prolem natam." Confirmat Georgius sponsae frater: "Anna me rogavit ut ipsam comitaret eo fine ut eum inducerem ad illam in matrimonium accipiendam. Ille incontinenter dixit se infra annum ipsam non ducturum fore, prolem ut suam non velle agnoscere, prolem ad brephotrophium deportari deberi aut aliter abalienari. Quae omnia facta sunt hebdomadis duabus ante matrimonium coram magistratu." Iste Georgius frustra conatus est eum ad matrimonium immediate cum Anna contrahendum inducere, promittendo se ei domum omni suppellectili instructurum: acceptare noluit. Cum vir nullam fundatam rationem habuerit denegandi prolem susceptam fuisse suam, promissio matrimonii tantummodo post annum ineundi tergiversationem redolet, et *ficta* apparet, *ut mulier ejusque amici persuasi erant.* Aemilius ipse testatur: "Causam credendi me eam ducturum esse numquam praebui." De matrimonio coram magistratu dicit: "Quae dixerim non intendi." Pariter mulier: "E modo se gerendi judicavi eum non intendisse." Neque praetermittendum quod Aemilius sub juramento asserit de valore hujus matrimonii civilis: "Arbitrabar Ecclesiam matrimonium istud *ut verum* numquam habituram esse. Semper audiebam, si quis coram magistratu in matrimonium conjungeretur, ad Ecclesiam porro non pertinere." Et post fugam rogatus a muliere per litteras ut ipsam in facie Ecclesiae duceret, recusavit. Emil is a Catholic, instructed in his religion and observant of the regulations of the Church. Moreover, as nearly all the witnesses asserted, he is worthy of credence when testifying even in his own behalf. According to his testimony, which we must accept, he has far

greater regard for a religious marriage than for a civil ceremony.

Quoad circumstantias concomitantes notandum est Aemilium fuisse vere raptum in judicium ab apparitore, in eoque judicem carcere minitatum ipsum fuisse, si Annam non duceret, et continuo, advocato Annae comitante, Aemilium adiisse magistratum. The circumstances are such that we cannot conclude that he suddenly changed his mind and seriously consented to a marriage to which he had so constantly objected.

Regarding the subsequent conduct of Emil, the Sacred Rota says: Omnium vero factorum in casu gravissimum est *viri fuga* statim post ritum civilem abrepta. De fuga immediate post matrimonium secuta loquentes auctores, tanquam *de indicio ficti consensus*, ordinario requirunt, ut plenae probationis vim habeat, *circumstantiam adjunctam* alterius matrimonii attentati, vel receptionis Sacrorum Ordinum, seu professionis religiosae. At hujusmodi circumstantiae eatenus requiruntur, quatenus *firmum propositum* fugientis ostendunt *vinculum matrimoniale non agnoscendi.* Hoc firmum Aemilii propositum satis *aliunde* demonstratur. Numquam enim cum muliere habitavit, numquam cum illa rem habuit. Porro haec circumstantia majorem vim accepit ex eo quod Aemilius pluries ante matrimonium Annam cognoverat.

The circumstances consequently under which the marriage took place, coupled with the attitude of Emil before and after the contract, furnish ample proof, in the estimation of the Auditors de turno of the Sacred Rota, that Emil's consent to said civil marriage was fictitious, and hence *for this reason* the marriage is declared null and void. No dispensation consequently is necessary. From this sentence of the Sacred Rota no appeal was made.

Conclusion.

Rome has often been asked in the past to adjudicate similar matrimonial entanglements, but the Congregation of the Propagation of the Faith, to whose jurisdiction in all things the United States were subject till late years, usually adopted the method, *probata non-consummatione matrimonii*, of recommending to His Holiness the granting of a dispensatio *a matrimonio rato et non consummato.* The Tribunal of the Rota,

which has recently been restored to its former activity, adheres strictly in all its decisions to the law and to canonical principles. The present case, if not the first of like nature occurring in the United States, to be settled *on its merits* by the Holy See, is at least the first so decided, where the sentence, together with the reasons on which it is based, is placed at the disposal of the public. Lastly, priests are not infrequently requested, even by the civil authorities, to urge marriage in circumstances similar to those under consideration, and to assist at such marriages. The prudent priest will hesitate to do either, praesertim *reluctante viro.*

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IS THE PARISH SCHOOL UNDERTAKING TOO MUCH?

ON one matter we are all agreed — the importance of the home in the Christian education of youth. We recognize that from every point of view parents must be the first and principal teachers. We are willing to look upon the Catholic school as merely the extension of the home; nor do any of us hesitate to assert that the combined efforts of the pastor and religious teachers, the training of church and school, can accomplish very little which will endure when parents have not done their part. At the same time we are all painfully aware that many Catholic homes, particularly in our large cities, are not what they ought to be. What the remedy is going to be, or whether there be any remedy possible, we are not so sure. Our efforts now for many years, in undertaking the particular duties of parents both in church and school, would almost seem to admit the utter hopelessness of finding a remedy in the home. No doubt many a zealous pastor, many devoted religious instructors, have often stopped to ask themselves the question, Is it advisable to assume so much immediate responsibility? Are we not taking too much out of the parents' hands? And again the answer came upon reflection, "So many children would be utterly uninstructed in their religion if these practices were not kept up." There is always this terrible possibility confronting us to justify the children's

Mass, the arranging for their frequentation of the Sacraments, and occasional assistance at weekday Mass, the teaching of even the Lord's Prayer and the Hail Mary, and the taking over and systematizing of a multitude of duties which are clearly the sacred privilege of parents, and which in previous generations parents, often under circumstances the most unfavorable, attended to well.

The excessive strain of work nowadays imposed upon many pastors and assistants through attention to the parish school, meetings of societies, guilds, social service organizations, arises from the Church undertaking what once was considered the function of the home.

But side by side with the danger of neglect to a certain number of children, which danger we try to forestall by stepping into the breach ourselves, another feature of the case remains for our examination, namely, that *we cannot* take the place of parents—*because God has not qualified us for the task.* One very serious result therefore is that a class of parents who would have done their part admirably well are encouraged to hand over the religious training of their children to us inferior workmen and women. The resultant spiritual loss to those parents as well as to their children is immense. There is hardly any possibility of exaggeration on this point. Parents are sanctified by leading their little ones to God, and our whole system of dealing with children, especially in city parishes with large parish schools, tends to deprive parents of this God-given opportunity. In dealing with children of the other class of parents, those parents who, we are sure, will neglect their duty, we generally realize in the end that our best efforts have proved little less than a complete failure. A pastor who at the end of twenty years reviews the history of those children who enjoyed all the advantages of church attendance and parish school, but who were without a home training, will find himself face to face with the most discouraging record the sacred ministry can offer. What seemed so full of promise has turned out fruitless. His years of faithful attention, the unceasing solicitude of teachers, a response that teemed with assurances for the future, prospects of completely changing the religious status of the family, all have ended in bitter disappointment. As children they followed the guid-

ance of their teachers, but in a few years they were what their parents had been and continued to be. The contention, not infrequently put forth in reference to certain classes of our Catholic population, that "this generation is gone, but we shall secure the children", has been proved by experience to be a fallacy.

While we are willing to acknowledge that everything depends on the home; that schools, societies, church organizations in general are altogether secondary, we are guilty of the curious anomaly of *expending our best energies on these secondary institutions.* Could not any one pertinently ask us, If home training is the one great essential, why not concentrate our energies in securing effectiveness there, instead of giving all our attention to schools and societies? Are we excluded from all supervision of the home? Is our sphere of influence limited to the school-room and the parish-hall? Are we obliged to see that the teacher does his work properly, and at the same time forbidden to influence the parent in the doing of his? Or do we admit our incapability of producing any results in the home? Or do we maintain that there is no practical means of reaching it? Instead of undertaking to fill the place of parents who neglect their duty, would it not be possible to accomplish something in the way of bringing parents to attend to it themselves? What would be the result if some of the time which we give to schools and societies were spent in the individual homes of delinquent parents? If our experience contributes to the effectiveness of the teacher's work in the school, if we are competent to direct the instruction given there, might we not hope to have some suggestions to offer which would enable parents also to do their work as teachers more successfully?

The theory appears sound: is it practical? In attempting an answer, it is interesting to note the information furnished by Cardinal Gasquet in his description of a pre-Reformation home. "The clergy had to make sure by personal examination that as children grew up they had been sufficiently instructed in *their religion by their parents.* Should parents fail in this, the god-parents were held to be personally responsible."

Whence therefore the much too common neglect in our day? That some parents are illiterate and uninstructed, in the common acceptation of the term, is no explanation when we remember that among those who have done their part so well there were many who could neither read nor write. Nor were private devotions ever kept up with greater fervor; nor did individual members of the family commit more prayers, or longer prayers, to memory; nor were one's duties to God and his fellow-man ever realized with greater delicacy than in those homes where, through sheer necessity, the teaching of prayers for daily use and the studying of religious duties had been conducted orally for generations.

But perhaps there are some parents who have never been instructed in their religion orally or otherwise, and who can recite very few, if any, of the prayers which all Christians are expected to know. If so, we pastors have clearly the duty of seeing to it. No matter what provision otherwise be made for the instruction of the children of such parents, we must not forget that those fathers and mothers have also souls to save. There can be no question of our obligation to attend individually, if necessary, to such cases, and we shall do well not to abandon the task until they are both willing and capable of instructing their children. Most parish rectories in our day are well accustomed to the class of adults on one or two evenings a week. It is usually composed of non-Catholics seeking admission to the Fold. Would it not be worth while inquiring whether there are not among our own people adults even in greater need of instruction? Some of these, through a sense of bashfulness, perhaps also through indifference, cannot be induced to attend a class. These however we can generally prevail upon to undergo a course of instruction in private. Such an instruction carried on in the home in presence of the children is sure to produce lasting and most important results.

Some Catholic parents do not realize the duty of instructing their children, because their parents in turn had not realized it nor given them the example. The sooner we can change such a tradition the better surely. If a father in one generation has bequeathed an example of indifference and disregard for the souls of his children, if they recall no instance of his

trying to form them in habits of faith and piety, we are doing no small work in providing that these practices be adopted now, with the prospect of their being maintained through future generations.

But most commonly this neglect on the part of parents is due to indifference, irreligion, or dissipation in their own lives, or to an indolence or easiness of disposition which is quite willing that others should assume the burden. To bring such parents to an understanding of their duty, to arouse their energies, to make them reasonably solicitous for the eternal welfare of those committed to their charge, is a task by no means short or easy. Nevertheless if a religious spirit is to be maintained in our Catholic people, if we would hope that God's kingdom be extended among those we have known and worked for, is it not in this direction that our efforts should be turned? If we would labor to make Catholic homes conserve the faith for future generations, where can our energies be more usefully directed than in stimulating fervor and securing a faithful practice of religion in the present guardians of these homes? We may leave the ninety-nine faithful to go after the one that is erring or falling behind. Maybe that one has in his control the eternal interests of a number of innocent children whom he neither knows nor cares how to guide. His ignorance or neglect of duty may seriously imperil the salvation of grandchildren and great-grandchildren innumerable? The means at our disposal to train parents are chiefly the pulpit, the confessional, opportunities of seeing them personally, and the influence we can bring to bear upon them indirectly through the class-room and Sunday school.

1. In the pulpit we should not be satisfied with occasional exhortations on the duties of parents, reminding them of the gravity of their obligations and warning them against the terrible consequences of failing to attend to them. Much of this is in vain when our hearers do not see the application. If criticism be not out of place, it may be suggested that most sermons and pamphlets on the "duties of parents" are altogether too general in character. Parents of the class we are now dealing with need to have those duties explained in detail. They can hardly be expected to teach with the best results, having never had any training by instruction or example

to indicate the manner of setting about it. It is a mistake to suppose that most parents know all they are expected to do, and a still greater mistake to suppose they know how to do it. To accomplish all that is necessary in this regard, not only a series of sermons, but frequent series, may be required.

The practice adopted by some pastors of assembling parents on extraordinary occasions for this purpose cannot be too highly commended. Some pastors, to be assured that the more delinquent will not overlook the announcement, go to the extreme of inviting them by personal note. Nor should we allow ourselves to yield to the mistaken tendency of associating mothers only with the obligation of instructing children. Of late years we have all listened to many able discourses prepared for large gatherings of men, such as meetings of the Holy Name Society and the like. Is it not to be regretted that advantage is not sometimes taken of these opportunities to outline to men the personal attention due from them to the religious training of their children?

2. Will a large crowd pressing from without, or even the long wearisome hours, Saturday evening after Saturday evening, excuse the confessor from regularly interrogating such parents as to whether or not they have taught their children their prayers, have morning and evening watched over their faithfulness in saying them, have had them receive the Sacraments regularly and with due preparation, have secured their attentive assistance at Holy Mass?

3. Is there room for controversy on the advisability or practicability of a priest engaging in the rather delicate task of visiting homes with a view of training parents in their duty? What can he do there? He will find fathers who never once in their life have assembled their family for evening prayer. This he can ask for, requiring the father to lead, and most probably discovering that his competency is limited to the recitation of a Pater and an Ave. At once the way is open to commence the instruction of such a father.

If the younger children have never been taught to pray, why not insist upon the parents engaging in this duty then and there? Children who are attending school can be called upon to recite the Catechism lesson, the father or mother being the interrogator. The attention which parents should give their

children in their ordinary confessions and Communions can be pointed out and urged in every possible way. This will also be found an opportune moment to insist on the home being provided with prayer books, Catholic reading matter, religius pictures, articles of devotion, etc. To attempt this work at all is to discover endless opportunities for good, not the least important discovery being, perhaps, the *hopelessness of making any impression on such people from the pulpit.*

Finding time for such visits is the objection which will occur to us. Nevertheless pastors who can devote one evening weekly will before many months be more than satisfied with the results. Will people submit to this? Will they not resent being called upon to give an account of their conduct? The writer wishes modestly to answer from experience and say that no other form of effort which a priest can bestow on the negligent members of his flock will be so thoroughly appreciated as this; in no other way can he so completely gain their confidence; in no other way will he secure a more lasting influence. No Christian with even a spark of Faith surviving will fail to see in this attention of the priest a generous effort for his greatest good.

Will the reader kindly permit a seeming digression? The zealous pastor in trying to bring back the lost sheep is likely to urge attendance at Mass or perhaps preparation for confession. This is asking too much as a beginning. There is the effect of long, stubborn habits to overcome; there is human respect, and there may be many external difficulties. Moreover, a variety of excuses can be offered as pretexts. Might it not be better to insist for the moment upon nothing more than attention to his morning and evening prayers? To this he can positively offer no objection; and if he can be brought to a sincere practice of his religion at home, there is surely every reason to hope that God will soon bring about the rest. The number of Catholics who continue faithful to their religious obligations in private and culpably neglect Mass and the Sacraments is very small indeed.

4. In the regular Catechism classes throughout the year, during preparation for First Communion, and on similar occasions, we can influence parents by constantly imposing upon the children the duty of securing their coöperation, *being care-*

ful as far as possible to undertake none of the instruction which the parents are in a position to provide.

The question naturally arises, How much should we leave to the parents?

(a) Children should never say their morning or evening prayers in school. Some months ago on a visit to one of our cities I noticed that a day college at 8.45 A. M. assembled the students for morning prayer in the church. It seems to me that this practice will have two results. In expectation of this exercise the boys will say no morning prayers at home, nor will their parents insist upon it. When their college days are over, so also will be their morning prayers.

(b) From parents, and not from teachers, children should *learn* all the prayers ordinarily made use of in the life of a good Catholic, including prayers before and after meals, prayers upon rising and retiring, the Angelus, etc., etc.

(c) Save in the exceptional, hopeless case, there is positively no reason why the words of the Catechism should be committed to memory through the teacher's assistance. That is clearly the province of the parent.

(d) No exertion on our part should be spared in having parents accompany children to Mass on Sunday, always allowing of course for the few cases in which circumstances make this impossible. It is they who should be responsible for their conduct and assist them in devoutly following the Holy Sacrifice. This would do away with the children's Mass. It is an institution apparently sanctioned by a usage almost universal. There is much to be said against it, and it is certainly tenable that it owes its existence not because it is looked upon as the best, but the best possible under certain circumstances.

(e) There was a time when parents were expected to accompany their children when they approached the Sacraments, and the day has not yet come when any of us ceases to admire the practice. Nor should we forget that the conception of this duty entertained by most parents not only guaranteed an immediate preparation and fifteen minutes' thanksgiving, but also exacted of children a spirit of silence and recollection in the hours before Holy Communion, a becoming seriousness in their conduct during the hours which follow, and time for making a formal thanksgiving for several days in succession. None of these can be secured by the Catholic teacher.

In our love for freedom and democracy the principle upon which we all stand is the autonomy, the independence of action in smaller and local institutions. Nothing do we resent more keenly than the encroachments of higher powers. Assumption of what we consider State rights by Federal authority brings every citizen to his feet. Counties and smaller municipalities conduct the affairs which lie within their competence untrammelled by any interference on the part of either State or Federal governments. No one would hear of any of these bodies usurping the prerogative of the three trustees who manage the rural school; who then will feel justified in assuming the divinely-appointed functions of the family and home?

One of our Archbishops, when addressing a Confraternity of Christian Mothers some months ago, used words to the following effect: "While deploring the evils of Socialism, we fail to notice that we are allowing the methods advocated by Socialism to creep into our Church organizations. We all, clergy and people, protest violently against any attempt of the State to encroach on the domain of the home. Meanwhile parents, by forgetting that children are theirs to train and guide, force the Church into an assumption of duties which reduces the Christian family to the status that Socialism would assign to it."

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THE HALACHOTH OF ST. PAUL.

IV. PHARISAIC WORKS WERE WORKS OF HUMAN FAITH AND HUMAN ENDEAVOR.

IN almost immediate connexion with the first of "the Halachoth of St. Paul" is the second. It runs thus: "He that doth those things shall live in them."[1] With this sentence Pharisees apparently deduced from Leviticus a Biblical sanction for their peculiar ways of observing the Law and established the system of justification by works, that is, by such works as they alone performed. But we see at once that

[1] Gal. 3:12.

these words are not the law of Leviticus, but a general law deduced from that particular. In Leviticus we read: "Keep *my* laws and *my* judgments, which if a man do, he shall live in them. I am the Lord." [2] But the minute Pharisaical ordinances, to which more obedience was exacted than to the commandments of the written Law, were "the commandments of men", not of God. They were offensive in two ways. By them emphasis was taken from the great things of the Law and placed on trifles—the so-called "safeguards". "Woe to you, Pharisees, because you tithe mint and rue and every herb; and pass over charity and the judgment of God." [3] They passed over "charity" by their bitter animosity to all non-Pharisees and "the judgment of God" by legalizing transgressions of the commandments. By this false criterion God-fearing men were made sinners and pride-swollen hypocrites were made saints. In the second place, they gave a wrong conception of sanctity. Sanctity is now and ever was inseparable from obedience to God, the Revealer. Only "the children of obedience" are unlike Adam disobedient, and like Christ "obedient unto death". Obedience to the Mosaic Law, like obedience to the Gospel, was an obedience of faith. But Pharisaism as it existed was obedience to the Scribes and disobedience to God. All its "works", therefore, were outside the realm of grace, of sanctity, of justification—they were in unbelief. Hence, if St. Paul had the same idea of Pharisees that the Gospel uniformly presents, it was only of the Pharisaic Law that he said or could say: "But the Law is not of faith; but he that doth those things shall live in them." Now, he had exactly the same idea as the Gospel.

Here it becomes necessary to do two things: to write a brief commentary on Romans 2: 17-24, and, as commentaries are closely wedded to language, to say a few words on the language of St. Paul.

To begin with the latter. A knowledge of Greek with us is a knowledge of the standard Attic and of the classic models of Greek literature. Such likewise within the influence of the literary centres was considered a knowledge of Greek in the time of St. Paul. It is hard to believe that

[2] Lev. 18: 5.
[3] Luke 11: 42.

a writer like St. Paul, who ever strives to be exact and yet uses a relatively large number of words, such as law, grace, spirit, faith, works, apostle, commandment, in two or more senses, was formed on those ancient models of painstaking exactness: all the more that Pharisees forbade Greek science. Furthermore, St. Paul repeatedly tells us that his training was in the Halacha, namely, that he had been "more abundantly zealous for the traditions of his fathers."[4] If, however, we overlook this precision of style, it is accurate to say that his letters show a good working knowledge of imperfect Greek, that is, of the vernacular of his time. This was the Attic vernacular enriched with the infusion of words from the other Greek dialects and spread with much uniformity by the soldiers of Alexander and by Greek colonists in many lands bordering on the Mediterranean. It was spoken in Southern France, in parts of Spain, and in Cyrene, as well as in the lands of the East. This fusion dialect was by no means a vulgar jargon, but had a certain modified perfection of its own shared in different degrees by different writers. It was a direct and popular, not a classical and borrowed vehicle of thought. This is the Greek which, according to Robertson,[5] "St. Paul knew well".

There is good reason for this assertion. St. Paul's parents were Pharisees, but not on this account would they hinder their child from learning Greek. Greek and Persian were the two foreign languages which the Pharisees did not despise. The Thorah had been done into Greek and precisely into this vernacular as spoken at Alexandria. On the papyri, which show the current language of the people, nearly all terms which were formerly regarded as peculiarly Scriptural Greek have been found. In some of the cities of Palestine, at the opening of the Christian era, this Greek was more spoken than Aramaic. St. Paul was born in Tarsus (at this time for culture the rival of Athens) of a father who, being a freedman, spoke Greek and possibly Latin. When the Apostle himself first appears in history, he seems somehow in relation with the Synagogue of the Hellenists. He passed the years of his

[4] Gal. 1:14.

[5] *A Grammar of the Greek New Testament in the Light of Historical Research.*

apostolic labors in the Grecian mission field. Without the aid of an amanuensis he wrote the Greek letter to the Galatians, which is not different in scholarly ability from most of his other letters. Here and there he has in his letters an alliteration, here and there a play upon words. For those ideas, the advancement of which was especially dear to him, he has a studious and happy choice of terms. Finally he coins new combinations of words, and thereby attains an accuracy of expression which sometimes is not attained or attainable in translations. Here, then, are many indications of long and familiar use of the language, such as it was. But St. Paul is not a purist; he did not affect classic culture; his language is still a grammatical vernacular. He delivered the world-gospel in a world-tongue.

It is important for several reasons not to magnify nor undervalue, but to appreciate justly St. Paul's writings. Were St. Paul a classicist, etymological dissertations on his words such as Protestants give us would be not only interesting, but in a measure convincing. But St. Paul is to be interpreted by St. Paul, especially when he charges old terms with new ideas, and not by Plato nor the other classics. In the second place, as his language, while studious, is popular, it directly mirrors his environment, and in interpreting it old classic Greek scholarship yields to a knowledge of his surroundings. Finally, by his striving after accuracy he becomes a classic of the new order. With these principles in mind let us look at his words in the aforesaid passage.

"*If thou be called a Jew.*" Of all the "interned words" of St. Paul's Epistles, this word "Jew" is the most important. St. Paul, so long misunderstood, realizes its importance, and therefore through seven verses he explains exactly the Jew he has in mind. For a reason which we shall assign later, this word for us is another key to the Pauline problem. The word here, we decidedly maintain, means a Pharisee and only a Pharisee. We have in these seven verses the same turn of thought as in the parable of the Pharisee and the Publican. In both places, justice is first done to the external rectitude of the man's conduct and then condemnation is pronounced upon him because his heart is not upright before God. The single specifications bear out the same conclusion.

"*And restest in the law.*" The law as interpreted by the Pharisees was the encyclopedia of all knowledge. All legal, medicinal, and scientific works of the Gentiles were superfluous to him who knew the law. In it he could tranquilly rest. Greek science was as hateful to the Pharisees as the flesh of swine. Even the prophets in regard to the Law were somewhat looked down upon. If the Law were properly *scrutinized*, thought the Pharisee, everything could be brought out of it. "If all the seas were ink," said Eliezer on his deathbed, "and all the reeds were pens, and all mankind were writers, they could not write down everything I have learned and repeated and what I have heard while serving in the colleges, and I have not left of the Thorah as much as a drop of the sea. Moreover I have learned three hundred Halachoth [some say three thousand] in the verse, 'Thou shalt not suffer a witch to live'." [6] Comment on such exegesis is superfluous. But the law went beyond the Thorah. The tract Erubhin, for instance, contains the law of the Erubh, ascribed to Solomon. This Erubh, or mixture, was a collection of small portions of food from all the inhabitants of a quarter of a city. If Gentiles and Sadducees were excluded from the quarter and the Erubh legally established, it made the whole quarter private ground. Consequently, despite the fact that on the Sabbath a tailor should not carry his needle from private ground to public or *vice versa*, in this quarter all kinds of traffic could legitimately go on. A properly constructed entry into a Jewish quarter would have the same metamorphic effect.[7] Again, if a Pharisee on the Sabbath day saw a tree in the distance and declared that beneath that tree he would make his Sabbath rest, by this fiction he could go on two thousand ells more. Thus "the Sabbath day's journey" was doubled. In this manner by subtle casuistry the Pharisees unmade the laws which they so laboriously built up. Our Lord says truly that they would not touch with their fingers the burden which they imposed on others. We see also why the Jews were wont to congregate in Ghettos and the like close quarters. The law in which they rested had a far-reaching influence.

[6] Aboth, p. 92.

[7] See Tract Erubhin.

"Makest thy boast of God." We have just given above a sample of Pharisaic boasting. The Pharisee in the Gospel parable is another. It was always of his observances, and his descent from Abraham, as we find in the Gospel and in the Talmud, that the Pharisee boasted, although he had a good reason for gratification that he was not an idolater. St. Paul retains enough Pharisaic training to retain the word but not the deed. He glories "in God through Jesus Christ," "in his infirmities," "in his chains," wherewith he had won only the contempt of the world. But such glorying is not boasting at all. This trait of the Pharisees gives him a method of explaining one relation between the natural and the supernatural. Natural works a man may boast of, but not of supernatural works. St. Paul uses the word so much that it gives almost a characteristic tinge to his writings. His writings but reflect the people with whom he was dealing. Rabh, the founder of the Babylonian school, preached: "The congregation of Israel said to the Holy One, blessed be He! Creator of the Universe! Even more than thou hast ordained for us, we have ordained for ourselves and have faithfully observed." [8] Can proud boasting go any further? Can human endeavor make itself more independent of grace? To rebuke this spirit in Christians, St. Paul said: "Not he who commendeth himself is approved, but he whom God commendeth." [9]

"Art confident that thou thyself art a guide of the blind, a light of them that are in the darkness, an instruction of the foolish, a teacher of infants, having the form of truth in the law." These words recall the words of the Gospel: "Then came to him Scribes and Pharisees," of whom Christ said: "Let them alone; they are blind and leaders of the blind." [10] Their form of knowledge and of truth in the Law was not after the spirit of God. In fact, they had secularized the teaching of the Law. For in the Old Dispensation it was for the priest to guard, but for the prophet to teach. The downward movement of the Israelites was marked by first casting off the judges appointed by God, and reached its climax by casting off the prophets. The substitution of kings introduced an

[8] Erubhin, p. 50.
[9] Cor. 10: 18.
[10] Matth. 15: 1-14.

epoch of corruption into Israel, but still the Law for a thousand years was left intact. The religion of Moses and of Esdras is the same. The substitution of the merciless Scribe for the merciful prophet of God formally changed the Law. To the Pharisees our Saviour said: "You are of your father, the devil, and the desires of your father you will do." To the same the Baptist said: "Ye brood of vipers." Egregious teachers these to take the place of the prophets! Still, having usurped the office of teacher, they went about it systematically. They were the principal promoters of the synagogue and of the elementary school annexed. Hence the words of the text. By their capture of the synagogue they diffused everywhere their peculiar teachings and so leavened the people with them that after the destruction of the temple the Jewish people, as a whole, became Pharisaic, and the stream of one hundred years before Christ has run on to this day.

"*Thou therefore*," continues St. Paul, "*who teachest another, teachest not thyself; thou that preachest men should not steal, stealest.*" These words surely do not refer to a Zachary, or a Simeon, or to all those to whom Anna the prophetess spoke, "who looked for the redemption of Israel"; they do not refer to ordinary sinners, but to systematic sinners—that is, they refer to Pharisees. Our Saviour tells of the ruse by which an undutiful son, affecting piety and with the word *Corban* pronouncing his goods dedicated to divine service, shirked his duty to his indigent parents. Here is another case. A mishna says: "And these are some of the regulations enacted in the attic of Hizekiah ben Garon." [11] We know something of this attic meeting, and the eighteen regulations which were enforced on that day. It is asserted that the day "on which these regulations were enacted was as grave in its consequences for Israel as the day on which the golden calf was made". The meeting took place some ten years before Christ, in the heat of a great struggle between Pharisees and Sadducees. Shammai was the leader of the popular party against the priesthood, but Hillel gave his consent to the drastic legislation. This legislation was the logical successor to that by which the Sadducees had been divested of their power to de-

[11] See Appendix to Tract Sabboth.

cide what was legally clean or unclean, i. e. of their rightful guardianship of the Law. The upshot of the regulations was practically to deprive the priesthood of the Therumah, or heave-offering, allowed by the Law of Moses. It was high-handed robbery. But there is a worse accusation against these sinners by system.

"*Thou that sayest, men should not commit adultery, committest adultery; thou that abhorrest idols committest sacrilege.*" To what exactly the last words refer, we cannot at this distance say. We know that the Pharisees were so overbearing to the priesthood that at times a riot ensued in the temple; that they changed atonement from the sacrifice to the day itself; that even the sacrifice of the paschal lamb they made secondary to other features of the paschal ritual; that, in general, while they acknowledged the priesthood to be an integral portion of the law, the spirit of their teaching was away from its ministrations and antagonistic to it. Laymen admitted into Episcopalian councils show exactly the same spirit. But with regard to the first part of the sentence on legalized adultery we are on firm ground. Hillel, before the time of St. Paul, admitted as sufficient grounds for a bill of divorce that a wife did not cook a good dinner; Aquiba, a great Pharisaic light after St. Paul's time, taught that a bill of divorce might be made out on the ground that the husband found another woman more attractive than his wife. The Gospel mirrors this state of the Pharisaic mind. It was precisely the Pharisees who came to Jesus and said: "Is it lawful for a man to put away his wife for *every cause?*" [12] While their hearts burned with lust, their outward decorum was unnaturally rigorous. In this regard other parts of Judea excelled Galilee. Rabbi Jose the Galilean, while traveling one day, met Brurih, the wife of Rabbi Meir, and asked her: "Which way must we take to the city of Lud?" She answered: "Thou Galilean fool! Did not our sages say that thou shouldst not converse much with a woman? Thou shouldst have asked, Which way to Lud?" [13] Perhaps the widespread unnatural domination of the Pharisees is made manifest by the Gospel where it narrates that the disciples wondered that the Master conversed

[12] Math. 19:3—Literally, "for any cause whatsoever".

[13] Erubhin, p. 121.

with the Samaritan woman. Modern Pharisees, even when there is no excess, do not urge moderation, but peremptorily dictate what we shall eat, and what we shall drink, and wherewith we shall be amused, while they make murderous eugenics a creed and adulterous divorce a statute. There is room for another Sidney Smith to cry out, "Give us back our wolves again, and restore our Danish invaders, curse us with any evil but the evil of canting, deluded and Pharisaical populace." Meantime we see that when St. Paul opposes faith to Pharisaic works, he is not talking of the work of keeping the commandments, as, according to him, Pharisees did not keep the commandments.

From the foregoing, therefore, we conclude that, when St. Paul says, "If thou be called a Jew," it is to a Pharisee only he is directing his discourse. This conclusion will not be affected if the following interpretation of the words "and approvest the more useful things" (or "the more excellent things", as the same phrase is translated in Philippians) be not acceptable. To my mind St. Paul uses phrases where St. Luke uses proper names. "Those of the contention,"[14] we learn from St. Luke, were certain Epicurean and Stoic philosophers;[15] "those of faith" were Christians,[16] and "those of works" were Pharisees.[17] St. Paul does not use the word Pharisee until after his association with St. Luke, and then in his letters he uses it only once. We think, however, that he translates it. "Thou who approvest the more useful things," literally "thou who testest the things which tear asunder," is, more simply, "thou who art a separatist, i. e. a Pharisee." That he applies the same words to the Christians would only confirm this view, as he again and again inculcated a Christian separation from the pagan world.[18] I think that the common translation is only one more instance of seeing in the words of St. Paul when dealing with persons and things about him—deep abstractions instead of surface realities. How could he say that a sacrilegious, adulterous, systematic robber approves

[14] Rom. 2:8.
[15] Acts 17:18.
[16] Acts 11:26.
[17] St. Paul in Acts, frequently.
[18] II Cor. 6:17.

"the more useful things" or "the more excellent things"? An investigation of the contemporaneous papyri on this point would be interesting.

But howsoever that may be, St. Paul's "Jew" is a Pharisee, and his Pharisee is a Gospel Pharisee, a man without faith. Of the system of such a one, by which, while boasting of his religiosity, he was made a systematic transgressor, St. Paul could say, "But the Law is not of Faith". Again he could say this of the Law especially in his letter to the Galatians. In that letter he made it clear that it was the "Jews' religion" (1 : 13) that he was talking about, that if he made progress in that religion above his equals, it was because he mastered the Halacha more than they, "being more abundantly zealous for the traditions of my fathers". Now that we have the signification of the word "Jews" made clear, it is made doubly clear that he was talking of the Halacha. Finally, as we have seen in the last article, he had already quoted one saying of this law. We conclude, therefore, that with the words "he that doth those things shall live in them" he quoted another.

The usual interpretation is, that "the Law is not of Faith" because, as such, it did not contain and confer Grace. This statement is true. There is an essential difference between the sacraments of the Old Law and the sacraments of the New, the former being *ex opere operantis* and the latter *ex opere operato*. But the sacraments of both demand Faith, and with Faith, in one way or another either, and without Faith neither might be a means of sanctification. Since St. Paul charged both "Jews and Greeks" that they were in unbelief, it scarcely can be the better interpretation that he was trying merely to bring out the distinction between the two Laws. His Gospel was a "gospel of grace"; [19] and in this he was an Apostle to the Gentiles, that in speaking to both Jews (Pharisees) and Greeks for both he insisted on complete conversion from the ways of unbelief. As miracles accompanied his method, he was acting evidently with the approval of the Holy Spirit. St. Peter, on the other hand, with even greater power was preaching the Gospel of the circumcision by enlarging, deep-

[19] Acts 20 : 24. He calls it also "this gospel", "my gospel". "For he who wrought in Peter the apostleship of the circumcision, wrought in me also among the Gentiles." Gal. 2 : 8.

ening, and bringing to fulfilment such Faith as he found among the Israelites. It was the extremists of both Gospels, not the Apostles, or the Gospels themselves, as we shall see, who met and clashed at Antioch.

The first halacha put men under the fear of a curse, the second relieved them from the need of faith and grace. We have now to contemplate the third and last, which opened the floodgates to sin.

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CATHOLIC BENEFIT CLUBS OF THE MIDDLE AGES.

II.

KINDS AND FUNCTIONS.

SPEAKING of the causes of the supremacy of the Medici, Professor E. Armstrong, of Oxford University, says in his excellent work on *Lorenzo de Medici:* "Machiavelli ascribes to the humiliation of the nobles the loss of the military spirit, the growth of the mercenary system, and the consequent slavery of Italy. The grandees moreover had still much social influence, their landed wealth and connexions gained them wide support; they not infrequently pulled the wires in the electioneering contests among their conquerors. Here, as elsewhere, it would be idle to assert that a class which is disqualified from any share in popular elections has never in fact decided them. Nevertheless the greater trading guilds were dominant, pushing their commerce within Europe and without, monopolizing the government of their town, and directing it solely toward their class interests. Their position was not, however, quite secure. Below the mercantile corporations were the Lesser Arts—the guilds of tradesmen, whose interests lay rather on the side of the gentry than of the merchants; who disliked the forward policy which by force opened up fresh avenues of commerce, and brought upon Florence the jealousy and cupidity of her neighbors, entailing heavy pecuniary sacrifices, enforcing sumptuary laws, and tramelling their own trades. They would welcome, rather, a life of peace

and enjoyment, wherein the nobles could spend upon the town the revenues of their estates unplundered and untaxed. For them were the profits of expenditure on palaces and furniture, on furs and trappings, on tournaments and wedding-feasts. Below the lesser arts again sulked the numerous guilds, economically subordinate to the greater arts, to whose manufactures they ministered, and politically deprived of any representation in the State. Below them again the submerged, or rather the floating, tenth of unemployed and half-employed, who subsisted on such sweepings and pickings of work as a busy community supplies."

Trade Gilds.

Medieval England had, too, her trade gilds. The chief aim of these was the regulation and protection of their particular trade. Their laws included the regulation of freeman and apprentices, and the quality of their goods. These fraternities constituted a trade monopoly. But it must be borne in mind that the Old English trade gilds always embraced the usual religious and social features already mentioned in the earlier paper on this subject.[1]

These gilds were often powerful and wealthy corporations. Their members made bequests to them of lands and tenements, and used their commercial talent and ready money in making purchases of other property, which added to their wealth. They built handsome gild halls as the visible manifestation of their importance; all their members wore gowns of the same material, color, and fashion; their wardens, masters, and officials were distinguished by the great silver maces borne before them, and by chains and badges worn round their neck; and they took no small pride in the splendor of their pageantry in public processions and functions. They also prided themselves on the massiveness and value of their plate — mostly gifts from their own members or from great persons; on the sumptuousness of their hospitality; and especially on the many useful and benevolent institutions they established and maintained—schools, hospitals, and almshouses; also on their charity toward the poor; and their patriotism, by liberal contributions on all great occasions of public need.

[1] January number, 1916, pp. 1-21.

Later, when the trade gilds had become firmly established, they took a prominent part in producing plays, especially the performance of miracle plays. When a new gild hall was built at York, in the fifteenth century, one of the objects of its erection was in fact to provide a more convenient and suitable place in which plays could be enacted. The Chester Plays, which were composed by a monk, became very famous, and were frequently acted by the trade gilds. Here is a portion of their program, arranged for a whole week:

1. The Bakers and Tanners bring forth the "Falling of Lucifer".
2. The Drapers and Hosiers, the "Creation of the World".
3. The Drawers of Dee and Water-Leaders, "Noah and his Ship".
4. The Barbers, Wax-Chandlers, and Leeches, "Abraham and Isaac".
5. The Coppers, Wire-Drawers and Pinners, "King Balak, Balaam and Moses".
6. The Wrights, Slaters, Tylers, Daubers and Thatchers, the "Nativity of our Lord".
7. The Painters, Brotherers, and Glaziers, the "Shepherd's Offering".
8. The Vintners and Merchants, "King Herod, and the Mount Victorial".
9. The Mercers and Spicers, the "Three Kings of Colin".[2]

Many of these plays were childish representations of the sacred narratives, mingled with much that, to our eyes, would seem irreverent and profane, but they doubtless did not appear so to our godly forefathers.

As the suppression of the monasteries in England immediately led to an increase of pauperism and distress, such too proved to be the result of the suppression of the trade gilds. At a labor congress held but a few years ago a speaker attributed the poverty of the working classes of England to the suppression of these gilds. There were other reasons also

[2] The "Three Kings of Colin" represented the Magi who came to worship the Infant Saviour. "Colin" was in reality Cologne, whence (it was supposed) the Wise Men came.

assigned, but this was one of the causes given for an increase in the number of poor people during the eighteenth and nineteenth centuries. It is doubtful, nevertheless, whether the trades-people and craftsmen of to-day would consent to live under the severe restrictions imposed by the trade gilds of former times. By their rules the brethren of the trade gilds were obliged to be kind and brotherly to their fellow-members; but no one outside their fraternity was entitled to much consideration. Any one who, not belonging to the select brotherhood, came to ply his trade in the town was regarded as a foreigner, who must be banished forthwith, lest he should interfere with the monopoly of the gild of that particular trade.

The gilds were strong protectionists. Their tyranny in this respect would not be tolerated to-day. Then a man might not sell what or where he liked; neither was he permitted to live where he wished, nor to follow the trade he desired. Each man had to ply his trade only in that part of the town which was assigned to the members of his particular craft. The shoemakers must work in Shoe Lane, the butchers sell in Butchery Row, the mercers retail in Mercery Street, and in no other part of the town. Shoemakers were not allowed to mend shoes, for that was the special work of the cobblers, whose privileges would thereby be infringed. Neither was a cloth-worker at liberty to weave as much cloth as he wished. He was permitted to have only two looms; or, as a special favor, he might, if he had done good service to the town, be allowed to possess even four looms.

The gildsmen did not approve of sweating the workers so that the middleman might make all the profit; nor did they allow a higher price to be demanded for goods than was fair and just. Here is an instance in point. At Southampton a stranger was permitted neither to buy nor even to bargain for any goods brought into the town if a gildsman were present and wished to purchase them. Should the stranger persist, the goods were forfeited to the king. Under the old gild rules of Southampton, no middleman could exist; for by the consent of the gild it was ordained that "no one shall sell any fresh fish, in either the market or street, but the person who had caught it in the water; and those who bring fresh fish in, or

about, shall bring it all into the market at once. If the fisherman deliver any part of the fish for sale by another than himself, he shall lose all; and if any huxter-woman buy fish to sell it again, she shall lose all." The old gildsmen would tolerate neither middlemen nor cornering.

Heavy fines were imposed on those who dared to disobey the rules of the gild. At Reading, for instance, no barber was allowed to shave anyone after nine o'clock P. M. in winter, or ten in summer. This strange regulation was passed in 1443, when the great feud arose between the rival houses of York and Lancaster, and was probably intended to prevent unlawful meetings being held in places so much frequented as a barber's shop. The penalty for a breach of this rule was a fine of three hundred tiles to the Gildhall of Reading. The peculiar form of this fine may be attributed to the fact that tiles were beginning to supersede thatch for roofing buildings. The poor barbers had to suffer these fines. One, John Bristol, was mulcted twenty-one hundred tiles for shaving seven persons contrary to rule; but the number was subsequently reduced to twelve hundred, on account of his poverty.

In many cases, the price even of commodities was fixed by the gilds, and not left to the regulation of the law of supply and demand, as is so often the case nowadays. The gilds rigidly repressed any attempt at cornering commodities. Bread, beer, etc., were sold at a fixed charge determined upon by the gilds.

Merchant Gilds.

We have already said, in the January number, that the various gilds of a large town united, in time, in one large body, "convivium conjuratum", which called itself the gild merchant (or merchant gild) of the town. This fusion took place, in the case of London, as early as Saxon times, during Athelstan's reign. At Berwick-on-Tweed, on the other hand, the union of the local gilds was not established until the later Angevin period—in 1283, to be exact.

The merchant gilds often became very powerful corporations, possessing property, enjoying much valuable privileges, and making the local laws. They were as mighty in the town as was the lordly baron within the desmesne of his fortress

castle. They won from the kings of England many charters of privileges, which were the great bonds of society, conferring liberty and security upon the community; and were also the means of raising the arts and sciences to a degree of perfection, in England, almost unequaled in the world.

The good burghers had, however, generally to pay dearly for their privileges. Not infrequently the king was sore pressed for money to carry on his foreign wars and to support his army and navy. He then applied to the loyal merchants of Winchester, Bristol, or some other large town, for a substantial sum of money. The thriving citizens were only too delighted to accede to their sovereign's wish, by paying the required amount into the royal exchequer, on condition that they might have some long-coveted privilege granted in return, and be allowed to ply their trade unfettered by hampering restrictions.

In most cases, the eagerly desired charter of privileges was readily granted to the merchant gild, which thus became so powerful a body that, at length, it could defy, if not actually dictate to, any lordly abbot, or turbulent baron, who attempted or threatened to levy toll on the merchants' goods, or deprive them of their hardly-won privileges.

As an example of the immense value of these privileges, the merchant gild of Winchester was, in 1207, granted the privilege of coining money; and the rent of certain mills was assigned to the same body for building, and keeping in repair, the city walls. In those days of compulsory military service, no citizen of Winchester was obliged to go to war; neither could he be sued nor impleaded in any legal action beyond the walls of his own city. Furthermore, he could buy or sell without paying toll.

Towns with charters (i. e. towns whose gild had been granted privileges) were called "free burghs". Their freedom consisted in a liberty to buy and sell without disturbance; also, an exemption from paying toll, pontage, passage-money, lastage, stallage, etc. Personal freedom could also be obtained by residence in a free burgh; for, by the enactment, if a bondman remained for a year and a day in a burgh as a member or burgess of it, he thereby had gained his freedom and became a freeman.

Preston is, probably, the only town in England where the old gild has survived the suppression, and continued to live on through the intervening centuries. Though the objects for which this gild was first formed have long since passed away, the memory of its foundation has always been kept green, and it is still celebrated with much of the glory and magnificence of its ancient pageants. Every twenty years the Preston gild holds its pageant, which is accompanied with much festivity, the whole town being *en fête* for a fortnight. The earliest record extant of the Preston gild dates back to Edward III's reign. But there was, in every probability, a gild there long years before, which was of Saxon origin; for many merchant gilds were established in seaport towns during Saxon times. They were founded for the purpose of carrying on commercial enterprises with Hanse privileges, and Preston was one of the early ports selected for this purpose.

The festival of the Preston Gild has been celebrated every twenty years, since 1329, with but two exceptions—during the Wars of the Roses, and the troublous period of the Reformation. Here are two gild rules, temp: Henry II: 1. "So that they shall have a gild-merchant with Hanse, and other customs belonging to such gild; so that no one who is not of the gild shall make any merchandise in the said town, unless with the will of the burgesses. 2. If any bondman hold any land, and be of the Gild, and pay 'Scot' and 'Lot' with the burgesses, for one year and a day, then he shall not be reclaimed by his lord, but shall remain free in the town."

Craft Gilds.

The old merchant gilds gradually became aristocratic in tendency, and began to look down upon the humbler workingmen, who consequently were obliged to form themselves into craftsmen's gilds. This was the origin of craft gilds. In earlier times the craftsmen often belonged to the merchant gild, for there was little difference at first between the two classes, the craftsmen being merchants and traders as well as workers. In course of time, however, the full citizens became rich; and wealth, as is still too often the case, engendered pride, so that the humbler handicraftmen were finally excluded from membership of the merchant gild, on the pretext that they did not possess sufficient property.

An ordinance appears in many a gild statute which states that no one with dirty hands, or blue nails, or who hawked his wares in the streets, should become a member of the merchant gild.

The haughty burghers tried also to rule over the craftsmen, to tyrannize and oppress them; and this conduct led to many a conflict and bitter strife. Hence, if the workmen had not united they would have been brought into complete subjection; but, by the founding of craft gilds, and by combination, firmness, and perseverance, they managed to preserve their rights, so that they were enabled in the fifteenth century to win the day against their haughty rivals. It was in Henry VI's reign that the victory of the craft gilds was perfected; and all subsequent charters were usually granted to the townsmen, and not to the gild merchant of the town.

The rules of these craft gilds were very similar, and showed much wisdom and forethought. They were very careful to secure the good quality of the work, and paid attention to both the temporal and spiritual welfare of their members. No one was allowed to work longer than from the commencement of the day to curfew, not "at night by candle light". This same regulation had doubtless a threefold purpose in view: it prevented bad workmanship, gave opportunities for leisure and other duties, and preserved that marvelous and inestimable gift—eyesight.

Even the necessity for rest, relaxation, and recreation was not overlooked in those early days. The very holidays of the workmen were regulated by the craft gilds. In medieval days the workingman had regular holidays from Christmas to the Feast of the Purification, and no work was allowed to be done after noon on Saturdays, nor on the eve of the great festivals. Those were times when a workman was able to find leisure for both his social and religious duties. There was then no "sweating", no incessant grinding toil, which so often turns men into mere slaves and embitters their feelings. The artificers of the Middle Ages owed their liberty and privileges to self-help and coöperation. Nowadays men combine by banding themselves into trade-unions, but these lack the old religious spirit which animated the ancient gilds, and often establish by strikes a tyranny that is well-nigh insufferable, and

which is ruinous to the best interests of both employers and employed.

Gilds for Special Purposes.

In a sense, every trade, merchant, or craft gild was a special purpose gild, having as its aim the regulation of trade, the standard of work, the benefit of the craftsmen, etc.; but there were several other gilds, whose object had no connexion with trade, and which were as a rule organized for a purely local, and in some cases temporary object — gilds which were founded not so much for mutual benefit or the regulation of trade, as for the foundation and conduct of enterprises for the benefit of the whole community, for promoting the glory of God, and making provision for an increase of the means of grace to meet the growing population; for founding a local hospital or grammar school; for building and repairing bridges and highways; and the like. Such were the eucharistic gilds, the clerical gilds, the social gilds, the pilgrims' gild, the knights' gild, and those established for maintaining lighthouses, highways and bridges; or those for founding educational or hospital establishments. It would be impossible here to enumerate the many objects for which the medieval gilds were founded, but among the most interesting of these were the eucharistic and pilgrims' gilds.

Palmers' or Pilgrims' Gilds.

At the time of the Norman Conquest there was, at Winchester (then the capital), the merchant gild which was gradually becoming a powerful body. But the city possessed two other gilds—the knights' gild and the palmers' gild.

The pilgrims' or palmers' gild possessed a house where pilgrims were entertained as they passed through the city on their way to some holy shrine. The room in which they slept still remains (at least, it was in existence less than ten years ago), and their crude carvings may yet be seen upon the beams that support the roof.

The knights' gild was composed of youths of good family— nobles, pages, and young freemen — who were permitted to wear swords, and to whom was committed the custodianship of the city defences and the ordering of the watch.

The pilgrims' gild at Coventry had a house which was kept as "a lodging-house, with thirteen beds, to lodge poor folks coming through the land, on pilgrimage or any other work of charity, in honor of God and of all saints"; and there was "a governor of the house, and a woman to wash their (pilgrims') feet, and whatever else is needed". (It is remarkable how often the number thirteen occurs when studying medieval and early Church history. It was a favorite number, and one that represented the Master and His apostolic band; hence, doubtless, the explanation of its frequent use.)

In some cases, as at Hull, a gild brother, going on pilgrimage, was excused his payments to his gild till his return. But at Lincoln it was otherwise: "If any brother or sister wishes to make a pilgrimage to Rome, St. James of Galicia, or the Holy Land, he shall forewarn the Gild; and all the bretheren and sisteren shall go with him to the city gate, and each shall give him a halfpenny at least." By the rules of the other gilds in Lincoln it was further ordained that the "bretheren" and "sisteren" should meet the pilgrim on his return and accompany him to the monastery.

These were, it must be remembered, the days of pilgrimages to the shrines at Glastonbury, Canterbury, Walsingham, Bury St. Edmunds, etc., as well as farther afield; and the popularity of the custom finds frequent illustration in the gild ordinances of the fourteenth century. (At one time, it was a popular belief in England that the Milky Way pointed the direction to the shrine of Our Lady at Walsingham.)

Social Gilds.

In the fifteenth century every market-town had one or more gilds, not necessarily with the costly adjuncts of a gild hall for its meetings, and a chaplain and services of their own in church, but each with its charities and social customs, and always with its annual church service and festival. Even in many villages and rural parishes a gild helped to draw neighbors together into friendly association, organized their charities, and stimulated their village festivities.

These social gilds were devoted to good-fellowship and the encouragement of benevolence, but did not concern themselves with trade nor primarily with religion; though some gilds had

for their special object the support of a church, the maintenance of an altar, or the performance of religious plays.

The Order of the Knights Templars — which was such a famous society in the Middle Ages, and played so conspicuous a part in the Crusades—originally was a gild. The wealthy, powerful, and universal Order of Freemasons is based upon the old gild form; and, until about one hundred years ago, each branch of this order was separate and distinct, it being comparatively recently that the English lodges were brought into subjection to one central and chief lodge (the Grand Lodge) whose court is held at the Grand Lodge Temple in London.

Kalendar or Clerical Gilds.

The clergy also had a gild of their own, called the "Gild of the Kalendars", which arose out of the monthly meetings of the clergy, who assembled to deliberate upon church matters. There was a famous gild of this nature at Bristol, which was not confined to the clergy alone but also admitted laymen and their wives. The ladies were allowed to become members and be present at the gild feasts, but only on condition that the wife of the lay-brother whose turn it was to provide the meal should wait at table. This gild recorded all the public events which occurred, and had charge of a library to which the citizens were admitted. They kept their books "in the rood-loft, or chamber next unto the street on the north-side of All Saints' Church"; and in 1318 a disastrous fire occurred, during which many of the charters, manuscripts, and records were "lost and embezzled away". The library was afterward enriched, but another fire occurred in 1466, "through the carelessness of a drunken 'point-master'", which again destroyed the valuable collection of books.

This Kalendar Gild of Bristol dated from before the Norman Conquest. In answer to inquiries made in 1387, this gild stated that in the twelfth century it had founded a school for Jews and others, to be brought up in Christianity under the care of the said fraternity.

These clerical gilds, which were numerous, had their own gild halls, a kind of club-house where the members, both clerical and lay, used to meet daily and "drink their gild".

In the twelfth year of Richard II's reign (1387), a return was made into chancery of the original objects, endowments, and extent of gilds generally, and of the masters and wardens; and the records of more than five hundred of the gilds then registered still exist.

Educational Gilds.

Some gilds had as their object the founding and maintaining of schools. Such was the Gild of the Holy Ghost at Basingstoke. Near the railway station of that town there is an old ruined chapel which was formerly the chapel of this gild. From the accounts that have been published we find that the gild existed in the thirteenth century, and was confirmed later by a charter from Henry VIII. It shared the fate of many other similar institutions in the reign of Edward VI, and was suppressed; but the townspeople valued their gild and later asked Queen Mary to restore it. When Cromwell and the royal forces were contending against each other near Basingstoke, the buildings were laid in ruins and the estates lost; but later this vigorous gild (which no one could quite kill) revived, and now supports a flourishing grammar school—the lineal descendant of the older school, which was formerly known as the "Holy Ghost".

In the accounts, which were most carefully and accurately kept, we find items paid (in Queen Mary's reign) for making the image, for painting the rood, for making the holy-water pot, etc.; but these ceased when, with Queen Elizabeth's reign, pseudo-Reformation principles revived.

"Holy Trinity", or Lighthouse Gilds.

Not only land-lubbers, but sailors also, were thought of and benefited by the gilds. It was to the most useful institution of gilds that the salts of bygone days owed the erection of lighthouses and beacons to direct mariners in their course when approaching the shores of England.

In 1512 the Trinity House Gild of Deptford on the Thames was founded on some ancient mariners' fraternity, and consisted of "the chiefest and most expert masters and governors incorporate within themselves", and was empowered to erect sea-marks on the shores and forelands "to save and keep

seafaring men, and the ships in their charge, from sundry dangers".

This gild has risen into one of vast importance. The greater number of lighthouses around the British Isles belong to and are managed by this corporation. All ships pay toll to this gild for the maintenance of these lighthouses; the pilots are appointed and licensed by it; when poor or aged, seamen are supported by it; and to this venerable, humane, and invaluable institution it may truly be said that England owes the protection of her navigation and commerce.

EUCHARISTIC GILDS.

The Corpus Christi Gild, in the City of York, appears to have been formed by some of the clergy for the express purpose of organizing a great annual function in honor of the Blessed Sacrament. Each year on Corpus Christi a procession was made through the streets of the city, headed by vested clergy, and the six masters of the gild each bearing a white wand; and these were followed by the craft gilds, exhibiting pageants. In the year 1415 no less than ninety-six crafts took part in the procession, of which fifty-four exhibited pageants (the subjects being taken from the Bible), and ten carried torches. A great folio volume, now in the British Museum, contains the roll of its brethren and sisters of all ranks, numbering some 14,850 souls.

The Rood Chantry at Skipton was founded for a priest to say Mass "every day when he is disposed (i. e. when not indisposed or ill) at six A. M. in the summer and seven A. M. in winter, for the purpose that as well the inhabitants of the town, as Kendal men and strangers, should hear the same". The parishioners of Wakefield ordained a "morrow-Mass" at five A. M. in the church, for all servants and laborers in the parish. At Pontefract the mayor and corporation (the later form of the old Saxon "frith-gild") provided a chaplain to survey the amending of the highways, and to say the "morrow-Mass" which was over by five A. M.; also a chaplain of Our Lady in St. Giles's Chapel-of-ease, in Pontefract, to sing Mass daily "for the ease of the inhabitants".

Paternoster Gild.

York possessed also a Lord's Prayer gild. It arose thus: at some unknown date—but before 1387—a miracle play of the Lord's Prayer had been performed in the city, in which all manner of vices and sins were held up to scorn, and all the virtues held up to praise. In all probability, these were the seven deadly sins and the seven cardinal virtues. The miracle play met with such favor that a gild was founded for the purpose of keeping up the annual performance of the play. This gild had the usual religious and charitable features; but, in addition, the members were bound to illustrate in their lives a scorn for vice and a love of virtue—which were the objects of the play, and to shun company and businesses which were unworthy. This gild maintained a candelabrum of seven lights, which was hung in York Minster, and lighted on Sundays and feast days, "in token of the seven supplications in the Lord's Prayer, to the honor and glory of Almighty God, the Maker of that Prayer". It also maintained a tablet—showing the whole meaning and purpose of the Paternoster—which hung against a pillar of the minster, near the aforesaid candelabrum.

Bridges and Highway Gilds.

A good hard road through a wild boggy tract, a raised causeway across the often flooded valley in which the town was situated, or a stone bridge in place of a dangerous ford or inconvenient ferry, conferred a very real benefit upon the whole community, from the king in his royal progresses through his kingdom to the humble peasantry who brought their produce to the weekly market. Men wisely included road-making and bridge-building among meritorious acts of charity, and the "Calendar of Chantries", etc., contains quite a number of endowments which were given or bequeathed for these purposes. Very frequently the pious builder of a bridge added a religious foundation to it in the form of a chapel, which was endowed with a stipend for a perpetual chantry priest to say prayers there for the bridge-builder, his family, and all Christian people.

Sometimes the chapel was built at one end of the bridge, as at Burton-on-Trent and Doncaster, but, quite as frequently,

the central pier on one side of the bridge was enlarged, and the chapel picturesquely erected upon it, as on old London Bridge, at Bideford, Rotherham, and Wakefield. At Doncaster the bridge had a stone gateway with a chapel of Our Lady beside it at one end, and a stone cross beside the entrance to the bridge at the other end. Nottingham had two bridge-chapels—one, "super altam pontem", dedicated to St. James; the other, "ad finem pontis", dedicated to St. Mary. Sometimes, as at Burton and Nottingham, a *hospis* for the entertainment of poor travelers was built at the end of a bridge. The remains of many of these old bridge-chapels still exist, in a more or less perfect condition, throughout England.

Reference has already been made to some of the gilds that existed in York, but there were two others—the Gild of St. Christopher and the Gild of St. George, each with its "Guylde Hall". Both these gilds maintained and repaired stone bridges and highways, and gave relief to certain poorfolk, but "had no spiritual promotion whereby the King should have 'first-fruits' and 'tenths'".

In reviewing the period we have been considering we are at once brought into a polemical atmosphere. There are those who condemn the Middle Ages as dead, seeing neither any life nor good in them. Others regard medieval days as the Age of Faith and cannot sufficiently extol the period. In this, as in most other matters, a correct judgment lies probably in the happy mean; a true estimate is to be sought somewhere between the two extremes of opinion. If we examine the general character of the centuries with which we have been concerned, there is no denying that there was a great deal which was good in them.

The twelfth century stands out as a period of great religious zeal of an ascetic type; and there was a great deal of religious feeling of an exalted character among the people, and many a saintly life, and all this amidst the violence and oppression of those times. It must also be remembered that this was the age of the great Latin hymns.

A study of the thirteenth century reveals an age of intense vitality. The spirit of freedom was moving the middle classes, and the Church was in sympathy with them. It was

the age of organization of civil institutions. In England, very few monasteries were founded after the twelfth century, and very few friaries after the thirteenth century; but every cathedral was enlarged, and many churches rebuilt. There never was such an active architectural period. The new religious spirit of that age manifested itself in the introduction of a new style of architecture (a rare event!), and bold engineering skill in its construction—pointed arches soaring heavenward, and ornamentations of acanthus leaves in the act of unfolding.

The fourteenth century brings us into touch with the Lollard movement, the history of which belies the idea that this period was devoid of theological thought and that all religious zeal was entirely dead. On the contrary, it shows the strong spiritual feeling of the people. Real religious fervor often exists even when we fail to recognize it, because the form it assumes does not meet with our approval.

It is the fifteenth century that is generally believed to have been religiously dead to the last degree. But one fact still exists which by itself should be sufficient to convince the most biased that there is another and brighter side to the picture—it is the evidence of the extensive church-building that went on throughout the length and breadth of England during this period. Our forefathers of the fifteenth century had sufficient spiritual zeal and originality of idea to develop "a new variety of Gothic art, distinctly different from the development of art on the Continent of Europe; a reaction against the luxuriant beauty of the 'decorated', with a masculine strength in its lines and a practical modification of plan and elevation so as to obtain spacious, lofty interiors. Take its grand towers as a measure of its artistic power, call to mind the use of painted windows as the great means of colored decoration, study the elaboration and richness of the roofs and chancel-screens of Norfolk and Devon. Calculate the immense quantity of church architecture and art executed in the fifteenth century, not only in monasteries and cathedrals, but in parish churches. Think of the magnificent parish churches of Norfolk, Suffolk, Lincolnshire, and Somerset, and the rising towns in Yorkshire and Lancashire. Remember that they were not commissioned and paid for by the parochial clergy, for they had nothing to spare; not by the nobility, for they had been

half ruined by the Wars of the Roses; but by the large minds of the rising middle class, and out of the wealth which trade and commerce brought them.

> In the elder days of art,
> Builders wrought with greatest care
> Each minute and unseen part,
> For the gods see everywhere.

This single line of evidence should alone be sufficient to prove the existence of vigorous religious faith among the people. We find, in addition, that at the same time kings and prelates were founding colleges and schools—e. g. New College, Oxford; King's College, Cambridge; Eton and Winchester—that the country gentry were founding chantries, and providing themselves with domestic chaplains; that the merchants and traders of the towns were establishing gilds and church services in order to obtain for themselves, and those belonging to them, additional means of grace and closer pastoral care.

These were the centuries which, as we have already seen, also were marked as the period of honest labor and high-quality goods, of hospitality and charity, of benevolence and philanthropy.

In the face of such an accumulation of well-established facts, and such facts, it is impossible to believe that there was not a great deal of very earnest religion in the fifteenth century and the centuries immediately preceding it.

Such is the picture of the three hundred years closing the Middle Ages, the end of which brings us to the parting of the ways. Contrast this with the picture of the three centuries which immediately followed—"with the cessation of all building of new churches and the neglect of old ones, and the shameful condition of the services in many of them; with the absence of the extension of church machinery to meet the needs of the increasing population — and it will be hard to believe that there was not much more religious earnestness in the fifteenth century than in those which followed it". And these are the words of an Anglican historian and divine, not dead many years.

JOHN R. FRYAR.

Canterbury, England.

Analecta.

ACTA BENEDICTI PP. XV.

MOTU PROPRIO: NOVA CONDITUR SACRA CONGREGATIO "DE SEMINARIIS ET DE STUDIORUM UNIVERSITATIBUS".

BENEDICTUS PP. XV.

Seminaria clericorum usque ab initio tantae esse utilitatis ad Ecclesiae disciplinam visa sunt, ut patres Tridentini cum de iis constituendis in sessione XXIII, cap. XVIII decretum confecissent, affirmare non dubitarint et sacrosanctam Synodum, hac re una peracta, si nihil aliud egisset, bene meruisse de Ecclesia, et ipsos communium laborum suorum pretium tulisse. Itaque ii sacrorum antistites, praeeunte quidem S. Carolo Borromaeo, ut a Concilio domum reversi sunt, atque omnes deinceps diligentissimi Episcopi, quos inter commemorandus est B. Barbadicus, Patavinae ecclesiae lumen, in reformatione vitae christianae curanda nihil habuerunt antiquius quam ut, hanc salutarem Concilii praescriptionem exsequentes, sacris Seminariis in sua quisque dioecesi condendis operam darent, eaque condita optimis legibus instruerent. Apostolica vero Sedes quanti hoc ipsum faceret, praeclare ostendit non modo quum Seminarium romanum excitare maturavit, quod quidem praecipua fovere cura non desiit, sed etiam quum propriam Cardinalium Congregationem constituit sacris Seminariis toto terrarum orbe tuendis.

Quod munus, etsi postea divisum partim Sacrae Congregationi Concilii, partim Episcoporum et Regularium attribuerunt, nihil tamen Romani Pontifices de pristina Seminariorum

cura remiserunt; quin immo vel dioecesibus post legitimas relationes consulendo, vel quorumdam religiosorum sodalium leges approbando, vel episcopos Romam ex praescripto adeuntes alloquendo, nunquam non de Seminariis eorumque statu rationem habuerunt. In id maxime incubuit postremus decessor Noster sanctae memoriae Pius X, qui in Constitutione *"Sapienti Consilio"* de Romana Curia ordinanda, cum alia statuit, tum *"ea omnia quae ad regimen, disciplinam, temporalem administrationem et studia Seminariorum"* pertinerent, ei Sacrae Congregationi attribuit cui Summus ipse Pontifex praeest, et cuius est vigilare in ea, *"quae ad singularum dioecesium regimen universim referuntur"*, hoc est Sacrae Congregationi Consistoriali.

Verum cum apud hanc Sacram Congregationem negotiorum moles praeter modum excreverit, et Seminariorum cura maiorem in dies operam postulet, visum est Nobis ad omnem eorum disciplinam moderandam novum aliquod consilium inire.

Alias quidem, cum Romanae Curiae nova pararetur ordinatio, de peculiari S. Congregatione instituenda cogitatum est, quae Seminariis praeesset; quod consilium cum temporum adiuncta prohibuerint quominus efficeretur, Nos revocandum censemus, non ita tamen ut tractatio rerum quae de Seminariis sunt, detracta ac omnino seiuncta a Sacra Congregatione Consistoriali habenda sit, cum unam et alteram Congregationem aliquo nexu velimus inter se coniungi.

Re igitur mature considerata, exploratisque aliquot Cardinalium sententiis, haec apostolica auctoritate decernimus ac statuimus quae infra scripta sunt.

I. De Seminariis propria iam esto Sacra Congregatio, ad formam ceterarum Romanae Curiae, ad eamque omnia pertineant quae usque adhuc de Seminariorum rebus apud Congregationem Consistorialem agebantur, ita ut eius posthac sit clericorum tum mentes tum animos fingere.

II. Huius Sacrae Congregationis muneribus munera accedant Congregationis Studiorum; itaque haec eadem Congregatio "De Seminariis et de studiorum Universitatibus" appelletur.

III. Praefectus huius Congregationis unus esto e S. R. E. Cardinalibus: cui secretarius cum idoneo administrorum numero operam navet.

IV. Qui Sacrae Congregationi Praefectus dabitur, is ex officio inter S. Congregationis Consistorialis Cardinales numerabitur: qui Secretarius, inter Consultores. Vicissim autem Cardinalis Sacrae Congregationis Consistorialis Secretarius inter Cardinales novae Congregationis ex officio cooptetur, et Adsessor inter Consultores.

V. Qui in praesens inter Sacrae Congregationis Studiorum Cardinales numerantur, iidem novae *de Seminariis et de Studiorum Universitatibus* Congregationi ipso iure adscripti censeantur. His accedet Noster in spiritualibus Generalis Vicarius, durante munere.

VI. Leges pro Seminariis tum dioecesanis tum regionalibus, a decessore Nostro sanctae memoriae latas a Nobisque approbatas, in omnes partes diligenter servari volumus et iubemus, ita ut in Seminariorum regimine, disciplina ac studiis nihil immutatum censeatur.

Haec statuimus et praecipimus contrariis quibuslibet, etiam peculiari mentione dignis, non obstantibus.

Datum Romae apud S. Petrum, die IV novembris MCMXV, in festo S. Caroli Borromaei de clericis Ecclesiae instituendis praeclarissime meriti, Pontificatus Nostri anno secundo.

BENEDICTUS PP. XV.

SUPREMA SACRA CONGREGATIO S. OFFICII.

(Sectio de Indulgentiis.)

DECRETUM: CONCEDITUR FACULTAS APPLICANDI CRUCIFIXIS INDULGENTIAS VIAE CRUCIS IN FAVOREM MILITUM, DURANTE BELLO.

Die 11 novembris 1915.

Ssmus D. N. D. Benedictus div. prov. Pp. XV, in audientia R. P. D. Adsessori S. Officii impertita, benigne concedere dignatus est, ut Sacerdotes omnes, qui militibus terra marive, hac perseverante belli vastitate, spiritualibus exhibendis subsidiis, assistunt, valeant Crucifixos ex metallo aliave solida materia confectos, unico signo crucis benedicere, eisque indulgentias applicare Pii Exercitii, a S. Via Crucis nuncupati, ab iis militibus, durante eodem bello, lucrandas, qui aliquem ex praedictis Crucifixis manu gerentes, quinquies *Pater, Ave* et

Gloria devote recitaverint, ni viginti, alias praescribi solitas, eiusmodi preces recitare potuerint.

Contrariis quibuscumque non obstantibus.

R. CARD. MERRY DEL VAL, *Secretarius.*

L. * S.

✠ DONATUS, Archiep. Ephesin., *Adsessor S. O.*

SACRA CONGREGATIO RITUUM.

DE TRIBUS MISSIS LEGENDIS IN DIE COMMEMORATIONIS OMNIUM FIDELIUM DEFUNCTORUM A SACERDOTIBUS RITUS AMBROSIANI.

Edita Constitutione Apostolica Sanctissimi Domini Nostri Benedicti Papae XV, *Incruentum Altaris sacrificium*, diei 10 augusti 1915, qua omnibus in Ecclesia universa Sacerdotibus, quo die agitur Sollemnis Commemoratio omnium fidelium defunctorum, ter Sacrum faciendi facultas conceditur, et evulgato subsequenti Decreto Sacrae Rituum Congregationis *Urbis et Orbis*, diei 11 eiusdem mensis et anni, Emus Dominus Cardinalis Andreas Ferrari, archiepiscopus Mediolanensis, eumdem Sanctissimum Dominum Nostrum Benedictum Papam XV supplicibus votis rogavit, ut memoratum S. R. C. Decretum singulis Sacerdotibus Ambrosiani ritus archidioecesi Mediolanensi adscriptis ita extendere dignaretur, ut prima Missa ea sit, quae in Missali Ambrosiano habetur in Commemoratione omnium fidelium defunctorum; altera quam idem Ambrosianum Missale in Anniversario plurium Defunctorum adsignat; tertia vero quae in eodem Missali Ambrosiano *Missa quotidiana pro pluribus Defunctis* inscribitur. Sacra porro Rituum Congregatio, vigore facultatum sibi specialiter ab eodem Sanctissimo Domino Nostro tributarum, in omnibus annuit pro gratia iuxta preces, dummodo tamen in singulis supradictis Missis adhibeatur Praefatio, quae in Missali Ambrosiano diei Commemorationis omnium fidelium defunctorum adsignatur, et in Orationibus secundae Missae supprimantur verba *quorum anniversarium depositionis diem commemoramus*, vel *quorum hodie annua dies agitur.* Contrariis non obstantibus quibuscumque.

Die 10 octobris 1915.

A. CARD. VICO, *S. R. C. Pro-Praefectus.*

L. * S.

SACRA CONGREGATIO PRO NEGOTIIS ECCLESIASTICIS EXTRAORDINARIIS.

DE INVOCATIONE ADDENDA IN LITANIIS LAURETANIS.

Ex Audientia Ssmi die 16 novembris 1915.

Episcopi complures, nomine etiam cleri populique sui, supplices Apostolicae Sedi preces adhibuerunt, ut decernere vellet, in Litaniis Lauretanis, post invocationem *Regina Sacratissimi Rosarii, ora pro nobis*, hanc adiici: *Regina Pacis, ora pro nobis*, quo facilius christianus populus, interposita sic Beatissimae Virginis deprecatione, optatissima pacis munera impetraret. Cum hac de re ad SS. D. N. Benedictum divina providentia Papam XV infra scriptus S. Congregationis a Negotiis Ecclesiasticis Extraordinariis Secretarius pro officio retulerit, Beatissimus Pater, eorundem Antistitum populique iis commissi votis obsecundare cupiens, omnibus Ordinariis potestatem benigne facit, ex qua, pro sua quisque dioecesi, permittere possint ut in Litaniis Lauretanis recitandis, quoad praesens hoc bellum duraverit, postremae Reginae Sacratissimi Rosarii invocationi ea, quae sequitur, subiiciatur: *Regina Pacis, ora pro nobis.*

Datum Romae, e Secretaria eiusdem S. Congregationis, die, mense et anno praedictis.

EUGENIUS PACELLI, *Secretarius.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

14 November, 1915: Mgr. Henrico Gasparri, formerly auditor of the Apostolic Nunciature of Brazil, appointed Apostolic Delegate and Ambassador Extraordinary to the Republic of Colombia.

14 November: Mgr. Tito Trocchi, Roman Canon, appointed Apostolic Delegate for Cuba and Porto Rico.

14 November: Mgr. Francesco Cherubini, formerly sub-Secretary of the S. Congregation for Religious, appointed Apostolic Delegate and Ambassador Extraordinary to the Republic of Haiti.

18 November: Mgr. Thomas Francis Bourke, Vicar General of the Diocese of Rockhampton, made Domestic Prelate.

21 November: Mgr. James O'Reilly, of the Diocese of Newport, England, made Domestic Prelate.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

MOTU PROPRIO of Pope Benedict whereby a new S. Congregation is established for the direction of Seminaries.

S. CONGREGATION OF THE HOLY OFFICE announces that all priests attached as ministers to the armies and navies now engaged in war may, while the conflict lasts, apply the indulgences of the Way of the Cross to crucifixes, for the soldiers and sailors.

S. CONGREGATION OF RITES defines the three Masses that are to be celebrated on All Souls' Day by priests of the Ambrosian Rite.

S. CONGREGATION OF EXTRAORDINARY ECCLESIASTICAL AFFAIRS: Ordinaries may sanction during the war the addition of the invocation "Queen of Peace, pray for us" immediately after the petition "Queen of the Most Holy Rosary, pray for us", in the Litany of Loreto.

ROMAN CURIA gives officially the recent pontifical appointments.

THE FORMAL CONSTITUENT PRINCIPLE.

A Rejoinder.

To the Editor, THE ECCLESIASTICAL REVIEW.

Under the rather equivocal heading, "Propriety in the Use of Words"—a title not obviously relevant either when antecedently considered or after the perusal—a writer in the December REVIEW takes exception to the statement ascribed to him in the course of an article on "Cell-Life in Soulless Tissue" in the November number.

By placing before his readers the entire passage from which the quotation was condensed, he has removed all doubt as to whether he had committed himself to it. Incidentally he has made it clear whether the charge of "Garbling" set up as a stalking-horse stands or falls. In the REVIEW for November

(p. 564) he was represented as holding that, "The formal constituent principle of the human organism is multiple". He writes in the December number to repudiate this, saying, "I made no such statement". But it still appears that he did make some such statement. The reader will judge. The sentences which furnished the extract read: "The Pope and Council are concerned with the *substantial form*, or *formal constituent principle* of the human organism, which they affirm is one and one only. I, on the other hand, have been dealing with the formal constituent principle of cells in the human organism, which I conceive to be multiple." It may here be remarked that it is difficult to see what the writer means when he says further on in this passage that the rational soul is not the intrinsic constituent principle of each cell.

There undeniably is an agency in each cell, and in all the cells, which uplifts, controls, and dominates them in contributing *ex parte materiae*, to the essence of the individual. What power compels them internally to energize, despite the ever recurring changes, for the attainment of a determinate end? It is surely not by external influence or mere chance that they indefectibly make for the constitutional unity of the organism. There must be a factor that subsumes, elevates, sustains, and informs *intrinsically* their infinite variety. Otherwise it would be impossible for them to coalesce *in unum esse substantiale*, or issue *in unum agere*. If such is not the rational soul, what is it? But this is by the way.

Since, then, formal constituent principle is the exact equivalent of—is identical with—substantial form in the first sentences of the above-quoted passage, it follows that they are interchangeable terms, as being different expressions of the same idea. Not of course because all scholastics of any repute, and a vast many more of none, have always understood them thus, but because this writer, *quem penes arbitrium est*, with a fine sense of propriety in the use of words has sanctioned this identical meaning himself. The second sentence may then be written, "I, on the other hand, have been dealing with the substantial form, or formal constituent principle of cells in the human organism, which I conceive to be multiple." Here we have one formal constituent principle for the whole organism and a multiplicity for the cells, which circumstance inevitably

commits this writer to the original proposition, "The formal constituent principle of the human organism is multiple". There seems to be no blinking this. Indeed the writer is so far from trying to evade it that he declares he will not change his terminology. He cheerfully permits others to choose their own, though. This is a strange license in the use of philosophic language. As an amusing reminder of the holy but heady old priest who refused to change his *quod ore mumpsimus Domine* for "your new-fangled sumpsimus", this declaration is merely fatuous. But if the writer, "following analogy as suggested by the theory of matter and form", continues to proclaim from the house-tops that the substantial form, or the formal constituent principle of the human organism, is multiple, then he must take the natural consequence of his peremptory *shall*—that is, loss of philosophic caste. This, however, is quite beside the present purpose, which is to show that the charge of garbling is groundless, or can only be sustained as a quibble, which is the same thing. It is as unseemly, though, to suppose the writer trifling when he said, "I made no such statement", as it is impossible not to see that he made it.

For formal constituent principle is the English version of a metaphysical expression adopted from Aristotle. It has only one meaning. And whether applied to organic or inorganic nature, this meaning is quite precise. Indeed it is definitive. Hence with it, as with the season, one swallow does not make or mar it. This expression has always stood for the active, constitutive, elemental, essential, specificating, coefficient (the *pars formalis essentiae*) communicating being with the passive, constitutive, elemental, essential factor, or ultimate substratum (the *pars materialis essentiae*) in the production of any and every subsisting corporeal entity. Nor is it used or recognized in scholastic language except as denoting the formal substantial part of the *substantia prima* or concrete individual composed of the two essential principles of matter and form, or body and soul.

In keeping with this fundamental principle it was objected that to postulate a formal constituent principle for each cell was to deny the substantial unity of man, and to posit as many complete formal entities as there were cells. And the proof

was this: "A formal constituent principle is the *principium formale* of the schoolmen, which is the *forma substantialis.* Now wherever you have a substantial form you have a *suppositum;* that is, 'Substantia singularis completa, incommunicabiliter subsistens', etc., etc."

Here followed the well-known definition of Boëthius, with some excerpts from St. Thomas, which, it was thought, settled the question. Not so. A more careful study of Latin definition is recommended, and the words of St. Thomas are, with a characteristic boomerang argument, ruled out of court as not to the purpose. It is an interesting coincidence, though, that the reason given to show these words are not germane to the matter is the very one that suggested their citation in the first instance as quite apposite, viz. "That the saint is here considering the formal constituent principle of the whole organism, which certain authorities conceived to be multiple." (See passage above quoted.) As to the suggestion about the need of studying more carefully the definition, it will doubtless attain the good purpose of serving as a foil to set off the writer's full-orbed philosophic efficiency. At the same time it is hoped that the party thus admonished will "better reck the rede than ere did the adviser".

But this writer is not altogether altruistic. He can upon occasion lay rigorous claim to what he conceives to be his own. After chastising the belaborer of a boy in the bush, he now comes out and tilts at a windmill by protesting that the garbler has also stolen his thunder. And he undertakes to prove this by selecting a piece of a paragraph, which he places before the reader as his proper excogitation. Quite so, for "coelo tonantem credidimus *jovem* regnare".

Now this disparted member is neither critical, constructive, nor explanatory. It is a mere obiter dictum to be interpreted in accordance with the explanations attempted in the body of the article. As it stands, looking neither backward nor forward, a part of a whole that was but theoretically suggestive at best, detached (I understand the word is garbled) from the context, without the modifications that follow—especially without the last two sentences—this partial paragraph is a fair example of inconsequent dogmatizing. Perhaps this is why the appropriater mistook it for his own.

Just a remark about the title, "Propriety in the Use of Words". The reader would suppose that this was the original subject-matter of the article in question, whereas the only allusion to it was a reference to St. Paul's admonition about the "form of sound words", which is quite another thing. There is a vast difference between propriety and correctness in the use of words. Good sense and science exact correct or traditional use. Society composed of sciolists and dilettanti worship Propriety.

J. T. MURPHY.

Charlottetown, P. E. Island, Canada.

"THEOLOGUS" ON THE SOLUTION OF A CASE ON RESTITUTION.

A Rejoinder.

To the Editor, THE ECCLESIASTICAL REVIEW.

"Theologus" attacks in the January number of the REVIEW my solution of a case on Restitution which appeared in the August number of last year. "Theologus" differs altogether from my solution and gives in the first three pages a lengthy treatise on the "possessor bonae et malae fidei". Now, I do not deny nor intend ever to deny the commonly accepted principles of justice and right. I do deny, however, that the case in question has anything to do with the principles of the possessor of good or bad faith, and this for the following reason:

The possession of the property by A was not one of bad faith, but was legal. The nature of the possession, i. e. by tax title, was also no secret, and as far as I know, it is the buyer's part to investigate the nature of the goods he buys and to demand the exhibition of the title under which they are held. "A" was not offering ill-gotten goods to "B". He was selling what claims law gave him to the property in question. Furthermore, as the case is given by the correspondent of the REVIEW, it appears that in this contract of sale no substantial deception concerning the goods to be sold was committed by the seller "A". If "A" heard rumors that the law of absolute possession by tax title was to be revoked by the Supreme Court, "B" had the same chance to hear this before he bought the property.

If "Theologus" charges me with assuming what I had to prove, when I said that "B" is shown not to have the right to demand redress from "A" because of having no valid case in court, "Theologus" is making the same mistake by supposing "A" to be culpable and in bad faith in the transaction.

The reason of disagreement in the solution of the case between "Theologus" and myself hinges on the amount of power that one concedes to the civil authority concerning property and rights of the subjects of the State.

While "Theologus" is all fire and flame in defending the essential principles of justice, there was no need of being exasperated over my siding somewhat more with the civil power than "Theologus" would want me to. We know that the seventh commandment of the Decalogue forbids stealing or taking things unjustly from another in any manner or form. In the complicated and variated dealings between individuals and individuals, however, it is frequently very difficult to tell whether and how far justice is violated. Therefore I would warn "Theologus" not to make too sweeping an assertion by saying that the effort to substitute law for justice is at the root of all the immorality of the present day. The laws of the civil authority are to be considered just unless it is proved with certainty that they offend against the law of God. This is good Catholic teaching. As long, therefore, as the injustice of the law is not apparent, one does not *substitute law for justice, but rather observes justice as determined and specified in a particular case.*

I wrote that "everybody acknowledges the right of the State to pass laws for the regulation of rights, and as there is nothing like absolute justice in transactions between individuals (I meant to say in cases like the present one), we are to be guided by the laws of the State". This means the same as I had said just before, namely, that unless the law of the State clearly goes against the divine law of justice, one must take the law of the state as a guide in transactions concerning worldly goods. I trust there was some sense in this way of arguing, though "Theologus" does not credit me with much logic, perhaps because I neglected to follow the strict form of a classical syllogism.

"Theologus" assumes that the law of the State in question was against justice as the Decalogue demands it. If so, then the ideas I expressed were all fallacies. I contend, however, that the law of the State granting ownership of land to another when the first owner neglects to pay the taxes within a reasonable and specified time is not unjust and not beyond the power of the State. If this is sufficiently established, then "A" did not sell "nothing for $500", as "Theologus" puts it. Concerning good or bad faith, I have spoken in the beginning of this reply.

As Reiffenstuel [1] says, the transfer of dominion made by authority of the law in cases of prescription and possession under certain conditions is just, and the one who acquires property either real or personal of a third party by these means does hold it lawfully both before the court and before God. The reason for such laws is the common good of the state, to make people attentive to the keeping of their goods, to settle or prevent disputes about the real owner, and other such reasons commonly advanced by canonists and moralists. I know that the case under consideration is not a case of prescription, and I wish to mention this expressly lest I be considered illogical for trying to prove one case by another that does not coincide with the first. But I am arguing here from the parity of reason both for the law of prescription and the tax title law.

If the right to deprive another of his property without just compensation is acknowledged to be vested in the state in the laws of prescription and limitation of action or by whatever other name it may be called, it must be acknowledged also in the case where the law of the state transfers the ownership of property to another when for a certain length of time fixed by that same law the first owner neglects to pay the taxes on that property due to the state. For here we have not only the same reasons of the common good of the state that are said to justify the law of prescription and limitation of action, but also the right of the state to punish the owner for neglecting to pay the taxes he owes on his property. Nor can anyone urge that the penalty is unjust because of being too rigorous,

[1] *Theologia Moralis,* Tract. VII, de Just. et Jure, Dist. VI, quaestio 1a.

for as long as the owner knows of the law and is not under disability to attend in person or through others to his duties toward the state, he has only himself to blame for the consequences of his indifference.

Tanquerey, speaking [2] of the English act of Real Property Limitation by which a person forfeits the right to his property after twelve years of possession by another, certain conditions being fulfilled during that time, admits that the law entitles the one prescribing against another to keep in conscience the property he so acquired. The Church also has its laws of prescription, at times very rigorous ones, e. g. the Regula Cancellariae Apostolicae that one who has been in possession of a benefice in good faith for three years, though his obtaining the same was invalid, cannot be disturbed, but is to be regarded as the rightful possessor. By this rule grave hardship may be put on the one who was really entitled to the benefice. Nevertheless the law accepts that.[3]

It is, therefore, reasonable to say that the law concerning the tax title was not beyond the power of the state, and we leave it to "Theologus" to prove the invalidity of the law.

The fact that the said law was revoked by the Supreme Court does not annul the acts done under the law before its revocation. The Church's laws are also at times revoked, even though passed only a few years before, e. g. several of the laws of Pope Sixtus V concerning validity of reception and profession in Religious Orders were revoked a few years later by Clement VIII. The reason why such laws are revoked is often their great severity, as seems to have been the case with the tax title law. As the correspondent of the REVIEW does not give us the complete text of the law it is difficult to say just under what conditions the original owner was to be deprived of the right to his land for his failure to pay the taxes. If the reason for his forfeiture of the property is his neglect to pay one year's taxes, so that another obtains the property by paying them, the law was certainly extremely rigorous. Still how can one prove the invalidity of such a law, since peculiar circumstances may warrant the special rigor of the

[2] *Synopsis Theolog. Moral.*, Vol. III, Supplem., p. 14*.

[3] Reiffenstuel, *Jus Can. Univers.*, tom. VI, de Regulis Juris, p. 22.

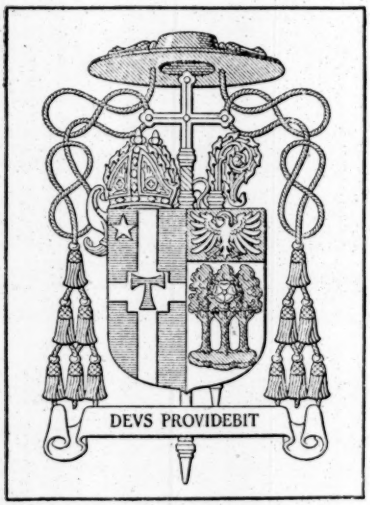
law, as is also the case with Church laws, of which the loss of rights of the true claimant of a benefice after the lapse of three years is only one example.

FR. STANISLAUS, O.F.M.

SOME RECENT EPISCOPAL ARMS.

I. ARMS OF THE BISHOP OF SAN ANTONIO.

Impaled.[1] Dexter: Azure, on a cross quadrate in the centre argent a Tau-cross of the first; in dexter chief a star of the second (see of San Antonio). Sinister: Argent, a shaw or grove of three trees vert, the central tree charged with a rose of the first; on a chief of the second an apostolic eagle displayed of the first (Shaw).



The arms of the see show the cross of our Faith, its centre enlarged and squared to receive the small cross peculiar to Saint Anthony, called by heralds the "Tau" cross because of

[1] "Impaled" means that the shield is divided vertically, each half being called an "impalement" and holding a complete, independent coat-of-arms. "Dexter" and "sinister" refer always to the bearer's, not the onlooker's, right and left.

its resemblance to the Greek letter of that name. It is derived from the short crutch which the Saint slipped under one arm to support his tired body during long vigils. Above is the "Lone Star" of the State of Texas. The Bishop's personal impalement proclaims his name, in the manner of *armes parlantes* — "shaw" being Scottish for "grove", and the eagle of Saint John indicating his name-Patron. The rose is an heraldic attribute of Our Lady, for whom the Bishop has a special devotion.

II. Arms of the Bishop of Salt Lake.

Impaled. Dexter: Azure, on a sea barry-wavy of six argent and of the first, a single masted boat of the second, the sail charged with a cross gules; in dexter chief a comet or (see of Salt Lake). Sinister: Gules, a lily leaved and slipped

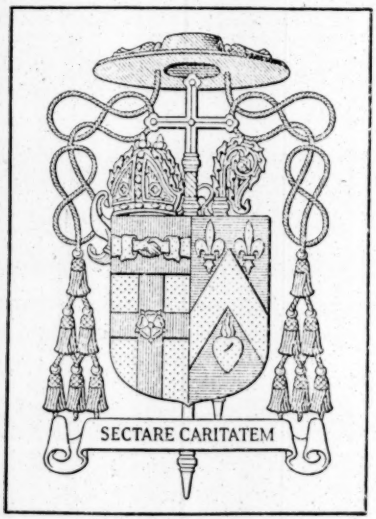
between three stars and an orle (dimidiated) all argent; on a chief azure the monogram of the Congregation of the Mission or (Glass).

The arms of the see are simple *armes parlantes* expressive of Salt Lake and the Church guided by the comet of Leo XIII who erected the diocese. The arms of the Ordinary are a

modification of those of the Glass family, the tinctures being reversed so that what was originally a red fleur-de-lis is now a silver lily in honor of Saint Joseph, the Bishop's name-Patron, and the three red spur-rowels become the silver stars of Our Lady. The blue chief with its gold monogram is that of the reverend Congregation of which the Ordinary is a member.

III. ARMS OF THE BISHOP-ELECT OF COVINGTON.

Impaled. Dexter: Or, on a cross gules a rose of the field; on a chief of the second a foi fessways of the first (see of Covington). Sinister: Azure, a chevron between two fleurs-



de-lis in chief and in base a heart vulned [wounded] and inflamed all or (Brossart).

The arms of the see show, first, the cross of our Faith, and the rose of Our Lady, to whom the Cathedral Church is patronally dedicated. Above this is a "chief" derived from the seal of the State of Kentucky, which shows two friends clasping hands and beneath them the legend: "United we stand, divided we fall". The significant part of this essentially unheraldic seal is, of course, the clasped hands; and, in

the form shown in the drawing, this is an ancient "charge" well known to heraldry and called by heralds a "foi". The arms of the Bishop-elect are based upon those of the family of Brossart de Kermant, which, by a happy chance, repeat in the chevron and the fleurs-de-lis charges on the arms of Monsignor Brossart's precessor whom, through affection, he desired to honor in his own coat. The heart is taken directly from Bishop Maes's arms.

PIERRE DE CHAIGNON LA ROSE.

SEMINARIANS AS SUB-DEACONS.

Qu. What is the mind of the REVIEW on the almost universal practice of pastors allowing seminarians who have not received even tonsure to act in the capacity of subdeacons on solemn occasions? My best information is a decree of S. C. R., 1906, which prohibits the practice.

Resp. The decree (No. 4181) to which our subscriber refers is dated 10 March, 1906. It decides very definitely, "Clericus ad munus Subdiaconi obeundum in missa solemni numquam deputetur nisi adsit rationabilis causa, et in minoribus ordinibus sit constitutus, aut saltem sacra tonsura initiatus". Earlier decrees require, instead of "rationabilis causa", the condition "praecisae et absolutae necessitatis". We cannot, therefore, have any "mind" in the matter except to consider as an abuse the practice to which our subscriber refers, and which, we hope, is not quite so universal as he seems to believe. It should, however, be noted that at Solemn Pontifical Vespers a seminarian who is a cleric may assist, wearing a cope, and sing the Capitulum. For this, a local custom or tradition is a "sufficient reason".

WHO ARE OPERARII?

Qu. Father Barrett in his new edition of Sabetti says on p. 308: "Si autem quaeras quid hic significetur nomine 'operariorum' respondendum esse videtur per hanc vocem intelligi debere, non omnes qui labori cuicumque operam dant sed eos solum quos Anglice designare solemus vocabulo 'workingmen'. Quod colligitur tum ex fine concessionis, tum ex mente eorum qui illam petierunt. Cf. ECCL. REVIEW, vol. 12, p. 425."

In referring to that page of the REVIEW I find nothing but a protocol of the Congregation of the Propaganda addressed to Cardinal Gibbons dated 15 March, 1895, in which three points are emphasized regarding this new privilege.

1. Those *obliged* to fast may eat meat only *once* on the fast days mentioned in the indult, and they may not eat fish and flesh at this meal.

2. The privilege of eating meat is granted not only to workingmen but also to all the members of their families.

3. In announcing these fast days from the pulpit each year special mention should be made of the privilege granted to workingmen in the United States by the Holy See, and the faithful should be admonished that on the days on which use is made of the indult, they should practise some other penitential work instead, as, for example, to abstain from intoxicating drink.

This protocol, however, referred to by Father Barrett, seems to throw no light on the meaning of the word "operarius".

For the benefit of many of your readers who are puzzled, will you kindly define in the columns of your valuable REVIEW the meaning of this word, so that pastors may be able to explain intelligently to the faithful the workingman's privilege for fast days.

Resp. It is true that in the document to which Father Barrett makes reference no definition of "operarii" is given. Indeed, none of the official decrees on the subject furnish an authoritative definition. However, in the discussion of the matter in the REVIEW (e. g. Vol. XXXVI, p. 304) attention has been called to the following considerations:

1. The indult is not a general one, exempting any class of people, generally, throughout the United States, but rather a special faculty granted to the Bishops in the United States, by virtue of which they may permit the use of flesh meat in such localities and to such persons as they may judge to be under actual difficulty in observing the common law of the Church.

2. By the word "operarii" we are not to understand exclusively those engaged in specially difficult manual labor. For, in their case there would, as a general rule, be a "causa ex se excusans", according to the common law of the Church. In order that the indult may be licitly applied, a "causa sufficiens ad dispensationem" is alone required. The bishop is naturally the judge of the sufficiency of a reason for dispensing. Indeed the protocol referred to by our correspond-

ent makes this clear: "Tandem Ordinarii monendi sunt ut suis sacerdotibus commendent discretionem in urgenda legis adimpletione eaque moderanda. Satis enim distingui debet inter causas ex se excusantes et causas sufficientes ad dispensationem, insuper, causarum gravitas cum debita prudentia pensanda est."

3. When asked directly whether students, teachers, professors, clerks in stores, stenographers, bookkeepers, and, in general, those who do office work, are included under the term "operarii", the REVIEW, while not undertaking to decide whether these classes were included in the term by those who framed the petition for the indult, answered (Vol. XXXVI, p. 304) that if such people, by reason of their application to hard work, find it difficult to observe the law of Lenten abstinence, they are entitled to the benefits of the indult. This opinion is based on the wording of the protocol referred to above. The privilege in question is thus worded in the protocol: "Facultas (tribuatur) singulis Ordinariis ad decennium permittendi usum carnium in iis circumstantiis locorum et personarum in quibus iudicaverint veram existere difficultatem observandi legem communem abstinentiae."

WORKINGMEN'S PRIVILEGES FOR FAST DAYS.

Qu. In some dioceses in the United States the bishops make use of the indult granted by the Holy See by allowing workingmen and their families to eat flesh meat on all the fast and abstinence days throughout the year except all Fridays, Ash Wednesday, the Wednesday and Saturday of Holy Week, and Christmas eve, without any other restriction.

In the indult itself it is expressly stated that "haec permissio pro obligatis ad jejunium extendi debet tantum ad unicam comestionem", etc.

Slater in his *Manual of Theology* (Vol. I, p. 571) states that the bishop may permit that flesh meat be used more than once a day by those who *are not bound to fast,* the restriction of taking it once a day being limited to those who are bound to fast. "Many of the bishops," he continues, "in the exercise of the faculty, do not permit the use of flesh meat more than once a day even to those who are fasting." He gives as one of the reasons for this prohibition, that it would be inconvenient at a family meal to have flesh meat for those excused from fasting and none for those not excused.

In a case where the bishop makes no express restriction may non-fasters who are not workingmen eat meat *toties quoties*, say on the Wednesdays of Lent, and if so, must they take their meal with the workingmen of the family, or may they take their meals elsewhere and enjoy that same privilege, provided they belong to a family in which there are workingmen?

Resp. Considering the general tenor of ecclesiastical law in the matter, and in particular the decrees of the Sacred Penitentiary in the case of the *paterfamilias* who is exempted or dispensed from the law of abstinence by reason of his hard work, we have no hesitation in inferring that, when the "non-fasters who are not workingmen" take their meals with the workingmen of the family, they may all eat meat. If, however, they take their meals elsewhere, we do not see how the fact that they belong to a family in which there are workingmen could exempt them from the law of abstinence.

COMMUNICATIO IN SACRIS.

Qu. A Catholic young lady is employed by a concert bureau. Most of the engagements are for music halls or theatres, but the bureau has accepted some engagements for Chautauqua work during the coming summer. The young lady is booked for parts in a quartette, who are to sing at camp meetings. The program on some occasions is so arranged that the quartette will sing during the services. This lady is the only support of an invalid father and brothers and sisters. To give up her present work would mean hardships and privation. The young woman does not want to displease God. I would not like to advise anything that would entail suffering unless I am positively sure that such must be done. Kindly give your solution of the case.

Resp. Theologians are unanimously of the opinion that active, formal participation by Catholics in Protestant services is forbidden. On this point there is no room for discussion. Furthermore, it is positively forbidden to play the organ in a Protestant church *during heretical services*, even when that is the Catholic organist's means of obtaining a livelihood. For this statement we have the authority of an instruction of the S. Congregation of the Propaganda, dated 8 July, 1889 (*Collectanea*, n. 1854). It should, however, be noted that in the

decree the clause "dum ibi falsum cultum exercent" is restrictive. It would be allowed, of course, for a Catholic to practise on the organ in a Protestant church when no services are being held. Similarly, it may be urged with prudence and discretion, in particular cases, that some gatherings of non-Catholics for the sake of what they call moral culture, even when these take place regularly on Sundays, are not engaged in false religious worship in opposition to the Catholic Church. Indeed, the most severe condemnation of such gatherings is that they are not religious at all. This applies, we think, to many of the Chautauqua organizations. It applies particularly in the case propounded, when, as is evident, the young woman has no desire to do anything displeasing to God. Prudence and discretion require that Catholics be discouraged from associating themselves with any activity that may throw doubt on their loyalty to the true Church. They require also that in particular instances persons whose good faith and Catholic loyalty are beyond question should not be forbidden to carry out such a contract as is mentioned in this case.

CATHOLIC TRADESMEN AND HOLIDAYS OF OBLIGATION.

Qu. We have here a small country town of about 2,000 inhabitants. Our parish consists of about 250 families, two-thirds of them farmers. There are several Catholic merchants in town, besides a Catholic blacksmith. The clerks in the Catholic stores are all Catholics, likewise a number of clerks in non-Catholic stores, banks, and so forth. The question is about the observance of holidays of obligation. I suppose the clerks in non-Catholic stores cannot avoid working on such holidays, as they would otherwise most probably lose their positions. They always manage to hear Mass on these days. But what about Catholic merchants? Can they keep their stores open, as on ordinary weekdays, and oblige their clerks to work? If they close their stores they will, of course, lose a considerable amount of trade, not only from non-Catholic customers, but also from Catholics, who, notwithstanding numerous admonitions to the contrary, often use Church holidays to do their trading, in order to save an extra trip to town. The case is still harder, if possible, with the Catholic blacksmith. The competition in his line is rather severe. He does not wish to work on these days, but he assures me that if he did not work he would suffer considerable financial loss. He knows that Catholic customers have jobs in his

line done by non-Catholic blacksmiths when they come to town on holidays, and he tells me that he has lost several customers by refusing to keep open for them on such days. *Quid faciendum?*

Resp. This is a practical case clearly and intelligently stated. The obligation of Catholic storekeepers to allow their clerks and assistants to attend Mass is taken for granted. There remains the question whether the Catholic storekeeper may keep his store open on holidays of obligation, and whether the blacksmith, likewise, may open his shop. In the first place, we confess that we are not much impressed by the contention of "considerable financial loss". There are, according to contemporary legislation, only six holidays of obligation in the United States, and of these, two, namely Christmas Day and New Year's Day, are of general observance by non-Catholics. There remain, therefore, four days in the year in which a Catholic storekeeper or tradesman may suffer financial loss by *lucrum cessans* and by the competition of his non-Catholic rivals. Nevertheless, the law of the Church has been interpreted by some theologians so as to favor the more liberal opinion in such cases. Noldin, for instance, writes:[1] "Mercatores officinas diebus festis claudere debent, nisi alicubi contraria vigeat consuetudo. In plerisque enim locis invaluit consuetudo aperiendi ad tempus officinas, tum ut vendantur quae ad usum quotidianum requiruntur, tum in gratiam praesertim illorum emptorum qui aliis diebus accedere nequeunt." If the custom prevails in regard to Catholic stores, we do not see why the Catholic blacksmith could not also open his shop *ad tempus* for the accommodation of those whose work is urgent or who could not come to town on some other day.

WHO MAY RECEIVE HOLY COMMUNION WITHOUT FASTING?

Qu. Mrs. X. is a very devout Catholic of the parish; to all outward appearances perfectly sound in body and mind; attends regularly to her home duties, and takes a more or less active part in the social work of the church. However she is suffering from a secret malady which obliges her to partake of liquid food frequently during

[1] *De Praeceptis*, p. 289.

the day and night. The most prominent doctors of the city have informed me that this is necessary, that she cannot observe the strict fast required for the reception of Holy Communion. Up to the privilege granted in 1906 and somewhat extended in 1907, I was accustomed to take her Holy Communion several times during the year, a few minutes after midnight. Since the appearance of the "privilege", and acting upon interpretations, I have informed her that henceforth she may receive Communion once or twice during the month in the church, at the same time partake of the liquid food prescribed by her doctors. This she is now doing. Of late, I have been informed, that Mrs. X. can hardly be said to come under the privilege of 1906. *Quid mihi restat?*

Resp. The best theological opinion seems to be against our querist. The invalid in question would be neither "infirma quae jam a mense decumbit absque certa spe ut cito convalescat" (decree of 6 December, 1906), nor "infirma" in the sense of the declaration of 6 March, 1907. This declaration defines *infirmi* so as to include not only those who are confined to bed but those who, in the opinion of physicians, are suffering from a grave malady and cannot observe the natural fast, although they may be able to sit up for several hours each day. Mrs. X. would evidently come under a third heading, referred to by Lehmkuhl as follows: "Alii autem debiles, qui nullo modo in sensu decreti sunt infirmi, non jejuni sumere nequeunt Eucharistiam, nisi forte quando urget praeceptum Paschale. . . . Licebit magis etiam illis infirmis aliquoties afferre S. Eucharistiam paullo post mediam noctem." It would seem, therefore, that our correspondent should return to his earlier practice.

A CASE OF PERPLEXED CONSCIENCE.

Qu. Will you kindly give solution to the following question?

Titius, a patient, is lying dangerously ill. His physician prescribes two kinds of medicine to be given; one to be applied externally—a deadly poison, the other to be taken internally whenever vomiting occurs. The physician has stated that if the medicine be not administered when vomiting occurs the patient will surely die.

During an attack of vomiting the nurse *doubts* concerning the two kinds of medicine since they are in similar bottles. Knowing the admonition of the physician, she fears that she may give the

wrong medicine and thereby kill the patient; on the other hand, if she does not administer the internal medicine, he will surely die.

1. Can she act in this case if death would occur immediately if medicine is not given?

2. Can she act if the patient would not die for several hours?

3. Can the proportion between prolongation and shortening of life have any bearing on the act?

Resp. We hope that this is a purely speculative case. As such it is a good example of "conscientia perplexa", when the doubt is a "dubium facti" and all the conditions of a perplexed conscience are ideally fulfilled, namely, (a) there is no possibility of seeking advice; (b) it is not a question of a lesser and a greater evil, and both evils are counter to the same kind of law (divine, negative, etc.); (c) the certainty of the effect following the cause is the same in both alternatives. In such a crisis, admittedly rare, perhaps humanly impossible, moralists say that the person may choose either alternative. There is no sin because there is no freedom. In regard to the particular questions asked, we believe that—

1. She certainly can or may act if she is convinced that death would occur immediately.

2. If she is convinced that there is still hope of the patient lingering for several hours in case no medicine is administered, and that he will surely die if the wrong medicine is administered, she is obliged to refrain from acting, and should surely be able by seeking advice, or by testing in some way the two medicines (she could not, except in an academic case, be entirely unable to tell which is which), to form at least a probable opinion and act accordingly.

3. As a general rule, there is a difference between acting with a doubtful conscience and refraining from action. But if the nurse is convinced that the internal medicine should be administered immediately—in other words, that death would follow immediately from the omission—we do not see any real difference between the positive and the negative in this instance.

ANTI-SENTIMENTALITY.

To the Editor, THE ECCLESIASTICAL REVIEW.

If anything is free from the merited reproach of sentimentality, it is the argumentation brought forth in favor of Prohibition at the present day.

At least since 1909 expert chemists have given to the world the formula expressing the nature of alcohol. Translated into plain United States, this formula means that alcohol is the poisonous excretion of a low form of life, namely the ferment germ. This germ after feeding on certain substances casts off alcohol. Now alcohol, being poison to this low germ, is by the very fact poison to all higher forms of life. This theory has been put to the test very many times upon plants and animals, and it works itself out as perfectly correct. Many human beings have applied the poison to their systems, and the deleterious effects have shown themselves in their persons and in their progeny in proportion to the quantity of the alcohol absorbed. This theory and numerous instances of its application have been brought to the knowledge of millions of people, and no man of science has been able to stand up and show falsehood in the theory, incorrectness in the facts, or fallacy in the argument. Ergo it is proved that alcohol is the filthy excretion of a low germ and a mischievous poison to plants, animals, and men. Fr. O'Callaghan evidently accepts this finding of science and considers it universally admitted by informed persons in one of his editorials in the "Catholic Temperance Advocate" for December, 1915.

Now what has all this to do with Prohibition? If a man likes this particular brand of poison when it comes done up in a delicious cordial, or some sparkling wine or other form that pleases, if he claims it does him good, why should he not have his personal liberty?

Well, the alcohol poison, considering its consequences, is the worst there is. Moreover, the effects on the human race are worse from the average moderate use than from genuine drunkenness, since there is relatively no elimination through sterility or infant mortality, as is the case with the hard drinker (Dr. Ploetz). It is not easy in a short article to explain the far-reaching bad effects of alcohol. To say, for

instance, that alcohol does more harm than the world war during the same length of time is true enough, but too vague. Alcoholic drink, even when far from producing drunkenness, lowers considerably the efficiency of a man for work, shortens his life, makes him much more liable to contract disease. Alcohol is of no use as a food or medicine. It has been stricken from the list of medicines. It increases the dangers and accidents of childbirth, both for the mother and the offspring. It degenerates the race. This is but a part of the indictment that is brought against this particular poison, and every point ought to be explained more at length. A large quantity of information and numberless statistics can be found in the Anti-Saloon League Year Book, published by the American Issue Press at Westerville, Ohio (25 cents).

Now when the people, roused by so much misery produced by the use of alcohol, desirous to do away with the pauperism and crime which are the fruits of this poison, eager to stem the degeneration and immorality flowing from it, ambitious for the material and moral progress of this country, want to sweep away the whole liquor traffic, what logical argument could Aristotle or any one of his numerous successors bring to show that all their efforts are only evidences of sentimentality? Of course we all know, from the article of Father Johnston, that merely to cast the slur of sentimentality would be itself sentimental.

AUG. VAN SEVER.

Grand Rapids, Wisconsin.

SUPPORT OF POOR DIOCESAN MISSIONS.—A LENTEN SUGGESTION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In these days we hear and read so much about the missions fostered by the Church, and the means whereby they are and may be maintained, that it may seem superfluous for the pastor of an obscure country church to vouchsafe any opinion or information on the subject. I have nothing to say of the foreign missions in the West and South West, worthy as I believe them to be of far more than the meagre support given to them; but I would crave the attention of your readers, and

especially the attention of those in our reputed prosperous dioceses to the less favored missions in their own immediate neighborhood — and of such missions I have some first-hand knowledge. That there are in nearly every diocese even in the East some parishes that have a hard struggle to exist must be known to every priest who has even a slight acquaintance with conditions in his own diocese. Of course some cynic will say that *all* our parishes are struggling; of that *transeat.*

The plan that I venture to suggest is founded on the circumstance that practically every church during Lent offers special services to the people. In every way—by the pastor in the pulpit and the bishop in his Lenten Regulations — the people are exhorted to attend these services. Special preachers are invited; the choir is carefully trained and sometimes augmented; everything is done to draw the people; and the people, as a rule, do come—and in the collection-box they drop *pennies.* I have been assistant in two large city parishes and I know that the collection taken up on the evenings in Lent scarcely pay for lighting the church. Now my idea is that this collection on Tuesday or Wednesday night in Lent might without grave inconvenience to parish funds be devoted to the home missions of the diocese. Furthermore, the collection could be made several times larger than it ordinarily is and in a very simple manner. Let the pastor make it known that the collection is for this purpose; let him explain to his people that Lent is a time of sacrifice as well as penance; let him suggest that, as many men " give up " smoking, or drinking, or chewing, and women "fast" on candy and gum, and many of both genders refrain from attending the " movies " and other forms of amusement, they could not do better than to deposit in the Lenten collection-box the sums they would have spent for these things. If the pastor would take a sincere interest in this and give to it only a modicum of the attention and eloquence that he devotes, for instance, to pew-rent, I would be very much disappointed in the practical faith of our Catholic people if the collection were not doubled and even trebled. Personally I know many people who are very anxious to help the progress of the faith, but they are ashamed to offer to any priest what to them appears a small amount; but every priest knows that it is these small amounts that pay

for churches. Here is a means whereby their mite is given without ostentation, and is indeed most acceptable.

Of course no priest likes to multiply collections, but in this plan use is simply made of an old institution; and if any pastor fears lest the total receipts at the end of the year should suffer diminution, he might take out what he would ordinarily collect and devote the remainder to our purpose. The whole plan would naturally fall under the general supervision of the ordinary of the diocese unless it were only a parish matter, and then the funds would be at the discreet disposal of the pastor.

I have thought of this a great deal and have even figured up what would be the probable average sum raised in this way, but as I know it is never wise to "count your chickens before they are hatched", I refrain from giving the results of my calculations. In any case it does not require the use of much arithmetic to see what the total amount would probably be if this plan were followed in a whole diocese, and even if it were done in single parishes the amount would be an immense help to some rustic pastor.

No doubt there are details which I have not elaborated, and it would be strange if there were no objections made to it, but I am writing this to my reverend brothers as one who is, as it were, "on the firing line" of a large and populous Eastern diocese, hoping that they will think about it and that they will not forget it before Lent comes round. It is worth thinking about, and I believe if it were once tried the results would surpass all expectations and would alleviate many of the most pressing needs of our small but necessary missions.

PASTOR RUSTICUS.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

CHRISTOLOGICAL THEORIES. 12.

JEWISH CHRISTOLOGIES (*concluded*).

In our study of Jewish Christological theories, we have taken up in brief the attitude of the Talmud, medieval and modern writers. The Talmud is openly offensive to Christianity; so, too, are most of the medieval Jews who have written about the Christ.[1] The modern Jewish Christologists are either Liberal or Conservative. The attitude of Liberal Judaism to the Messianic claims of Jesus varies between the bristling hostility and Voltaire-like onslaughts of Reinach and the Loisy-like concessions to the cause of the maltreated Nazarene that are made by the patronizing Montefiore.[2] The attitude of Conservative Judaism is hostile enough, but evinces neither the tigrine roaring of Reinach nor the feline purring of Montefiore. We have cited the two Friedländers as types of the Conservative Jewish Christologist.[3]

I. Medieval Judaism. When our study of the medieval Jewish attitude to the Christ was written up,[4] the twelfth fascicle of *Dictionnaire Apologétique de la Foi Catholique* had not yet been issued; therein M. l'Abbé F. Vernet, Professor of the Catholic University of Lyons, contributes the article on the relations between *Jews and Christians*.[5] The author is an authority on his subject. Witness his very careful and judicious studies on the so-called "ritual murder".[6] It was a common idea among Christians of the Middle Ages that the Jews murdered Christian infants so as to use their blood for various ritual purposes—for instance, to take the place of the blood of the Paschal lamb, to provide a food for the celebration of Purim, to offer to the God of Israel a fitting substitute

[1] ECCL. REVIEW, November, 1915, pp. 598 ff.

[2] ECCL. REVIEW, December, 1915, pp. 708 ff.

[3] ECCL. REVIEW, December, 1915, pp. 710 ff.; and January, 1916, pp. 106 ff.

[4] ECCL. REVIEW, November, 1915, pp. 598 ff.

[5] Cf. *Dictionnaire de la Foi Catholique*, s. v., "Juifs et Chrétiens" (Paris: Beauchesne, 1915), vol. ii, pp. 1651 ff.

[6] "Ce que les Papes ont pensé de l'existence du meurtre rituel chez les juifs," *Revue Pratique d'apologétique* (Paris, 1913), vol. 17, p. 416.

for the offerings of the Temple now no more, etc. Abbé Vernet masses an enormous literature on this and other interesting questions that have to do with the attitude of the Jews toward the Christians and the Christians toward the Jews during the Middle Ages; and his conclusions are markedly sober and fair. There may be isolated cases of such a crime for ritual purposes; but no foundation for the crime is to be found in any authoritative Jewish document—not even in the Talmud, the most virulent Jewish writing against Jesus the Christ.

II. **Liberal Judaism.** In this really excellent article, Abbé Vernet handles the attitude of medieval Judaism against Christianity in a thorough and scholarly manner; but gives scant notice of this attitude of hostility from 1789 A. D. up to to-day. He strangely omits the various leaders of both Liberal and Conservative Judaism; nor says a word about the writings of Reinach and Montefiore. Perhaps the former is too blatant in his blustering and too patent in his padding to deserve the serious attention of an article in the *Dictionnaire Apologétique de la Foi Catholique*. But why was the latter omitted? He receives even undue praise, as we have pointed out,[7] from R. Travers Hereford, Father Léonce de Grandmaison, S.J., and Dr. W. J. Sparrow Simpson. Not so from L. Cl. Fillion.

1. *Montefiore.* This voluminous and careful writer has given us a good summary of Montefiore's Judaism in *Revue pratique d'apologétique*.[8] Fillion shows in detail the gentlemanly attitude of Montefiore toward Christianity, but leaves with his reader the realization that the Liberal Jew has merely such respect for our Lord as one gentleman has for another.

That gentlemanly attitude, which seems to us to be little more than a kittenish purring up close to the Christless Christianity of Unitarianism, arouses the indignation of Michael Friedländer.[9] And logically so. To him it is disloyalty to proffer even a paltry meed of respect to Jesus of Nazareth, the worst enemy of Judaism. We are not surprised at the protest

[7] ECCL. REVIEW, November, 1915, p. 605; December, 1915, p. 709.

[8] "Jugement porté par un Juif sur le judaisme liberal, sur Jésus-Christ et sur le christianisme," vol. xvi, 15 April, 1913, pp. 81 ff.

[9] *Jewish Review*, January, 1910.

of Conservative Judaism against the vague Theism of Montefiore.

A plain statement of Montefiore Theism or New Judaism is made by M. J. Landa in the *Hibbert Journal.*[10] Israel Abrahams, Reader in Rabbinic at Cambridge University, is the chief lieutenant of Montefiore. The Orthodox Jews say that the two are in open schism from Judaism, and

> declare bluntly that such a form of loyalty to Judaism is worse than avowed acceptance of Christianity, inasmuch as it is hypocritical adherence to a form of Christianity, to something which is certainly not the religion of Israel.[11]

In view of the radical differences that exist between the two schools of Judaism in England, Continental Europe, and, most of all, in the United States, it is not surprising that G. H. Box, in the "Macbride Sermon" for 1912 before the University of Oxford, said of the Messianic aim of Reform Judaism:

> This surely is a confession of religious bankruptcy! As the fulfilment of the glowing hopes, expressed by the prophets and psalmists of Israel, of a divine intervention, we are offered modern culture, and the spread of cheap enlightenment.[12]

Against so severe an indictment, Montefiore wrote in the *Hibbert Journal.* Nothing new was said by him, but his concluding words should be meditated upon by the Oxford preacher:

> The orthodox Christian to-day, before he can hope for such success with the educated and Liberal Jew, must begin and succeed nearer home. He must convince the Unitarian; he must convince the thousands of educated men in every country of Western Europe who no longer believe, in any old orthodox sense, in the full (*sic*) Divinity of Christ. Let him first of all bring all these to believe once more . . . in "the second advent of God's only-begotten and well-beloved Son, very God of very God, the Light and Life and Saviour of the World." There may then be some hope that Liberal Jews will follow suit.[13]

[10] "The Future of Judaism," vol. xi, 1912, p. 168.

[11] Cf. *Hibbert,* xi, p. 173.

[12] "The Christian Messiah in the Light of Judaism," *Journal of Theological Studies,* 1912, p. 333.

[13] "Modern Judaism and the Messianic Hope. A reply to a recent indictment of Judaism." *Hibbert Journal,* xi, p. 377.

2. *Reinach.* We have used a bold figure in contrasting the attitude of Montefiore with that of Reinach toward Christianity. Montefiore's acceptance of the broad and purely natural elements that Unitarians of the most advanced type profess to believe, is a kittenish playing with Christianity. Reinach's unconscionable juggling with facts and gratuitous assumption, against the Messianic claims of Jesus, of things that could never be proved, is a tiger's onset on Christianity. We have already taken Reinach to task for his impetuous and unfair onslaughts.[14] A few more instances will point our picture of him.

He is not satisfied with the rationalism of men like Harnack. It is not enough to assign to the years A. D. 29-68—i. e. the period between the death of Jesus and that of Paul—the so-called evolution of the Modernist's gulping and gullible Christian conscience. That evolution must needs still go on. No proof is given. Only assertions appear. The Christian conscience gulped down huge hunks of gnosticism even as late as A. D. 180-250.[15] It was the heretic Marcion who, in A. D. 150, first gave to the Church the idea of a canon, a collection of Sacred Books of the New Law.[16] Abstinence from flesh and eating of fish on Fridays is merely a custom of the Syrians taken over by the Church. The fish was a Syrian *totem.* Just when, we are not told. We are not given any proof; we take it on the word of our hater of Christianity. He goes on to say that some Syrians retained certain "sacred fish" in pools, and ate them as a means of sanctification. And so, it is clear as anything else that animism evidences, that from the Syrians the Church got her idea of the Christ, the Great Fish, in fellowship with us, the little fishes. Hence Baptism is easily traced, and so is the Eucharist. We are born as little fishes in the waters of Baptism; and in these waters we enter into fellowship with Christ, the Great Fish. We eat of the Great Fish in the Eucharistic Banquet; and by this eating we partake of the nature of the Great Fish, Jesus Christ. It is all so clear to Reinach that no proof is needed; all else in the inspired and uninspired writings may be omitted. We need only think of the Syrian *totem;* and, presto, the evolution of the Sacraments

[14] ECCL. REVIEW, December, 1915, pp. 712 ff.
[15] *Orpheus* (Paris: Picard, 1909), p. 373. [16] Ibid., p. 374.

of Baptism and the Eucharist and the custom of abstinence are seen to be merely relics of Syrian *totemism*.[17] It is this mad onset against things Christian that has led us to dub as tigrine the methods of attack of Solomon Reinach.

III. Conservative Judaism. The two Friedländers are the most representative exponents of Conservative Judaism who have within the past few years written on Christology. We have devoted some space to them.[18] Before having done with Jewish Christologies, we may find something illuminating in the chief argument of Gerald Friedländer.

1. *Gerald Friedländer's Logos theory.* In our previous contribution we gave an illustration of this Conservative Jew's treatment of our Messianic arguments from prophecy and quoted a passage to show how he is misled by the Christologies of modern Christian professors of Scripture and theology. We shall here take up the essentials of the Friedländer theory of Christian origins and examine the basic reasons for this theory.

Briefly, Friedländer wishes that Hellenism and not Judaism be the origin of Christianity. The Christian reply is: *Datur tertium!* The origin of Christianity is neither Hellenism nor Judaism, but *Jesus the Christ.* We waive the influence of Judaism—of its prophets and synagogal economy. This is not in point at present. What is in point is that Christianity is a new religion, an entirely new deposit of revealed truths given to the world by Jesus the Christ. The moral law was not changed in this new religion. How could it be? What is founded on human nature is not changed until human nature is changed. So, too, the primitive revelation of man's relation to God and God's relation to man remained intact as fundamental in Christianity. But to think that Christianity took over from Judaism the Christological ideas that later were expressed in the great creeds of Nicea and Chalcedon—creeds that have up to to-day been the court of last appeal to Christian theologians in regard to truths Christological — to think that Judaism is the origin of Christology is hopelessly wrong. And it does not seem to have entered into the head of Friedländer that Catholic theologians make no attempt to prove Judaism to have given us our great deposit of the wonderful truths essentially connected with the Christhood and the Divin-

[17] Ibid., p. 29.

[18] Eccl. Review, January, 1916, pp. 106 ff.

ity of Jesus. To this conservative Jew our deposit of Christological truths is necessarily a collection of doctrines borrowed from either Judaism or Hellenism. Not from Judaism, he takes pains to prove. Therefore, from Hellenism, he concludes. Wrong in the major, we say. *Datur tertium.* The origin of our Christology is the revelation that Jesus the Christ gave to the world and the Holy Spirit completed in the apostles.

2. *The real issue.* We take up the positive issue with Friedländer. This is the influence of Hellenism. Has Christianity got its Christological ideas by borrowing from Hellenism and evolving the borrowed stuff into successive creeds? Is Friedländer right in saying:

> Christianity believed it had converted heathen Hellenism; in truth it was conquered by the Greeks, and the hellenized councils of the Church formulated the creeds of Christianity. The worship of a God-man is the result of Hellenism.[19]

That is a bold statement of the origin of Christianity. How is it backed up? By researches in the writings of rationalistic contributors to the History of Religions! The rabbi says so. "The studies of Frazer, Pfleiderer, Deissmann, Cumont, Gunkel, Jeremias and Brückner have made it possible for the following pages to be written." [20]

This research work in the volumes of such writers has resulted in an argument that recurs again and again throughout *Hellenism and Christianity*, and receives lengthy consideration in the fourth chapter on " Philo and the New Testament ". The result of the argument is expressed in this paragraph:

> We believe that the only reasonable and true account of Paul's Christology is to be found in the identification of his Christ with Philo's Logos. The Logos was the Messiah not only for John, but also for Philo from whom John (or the author of the Fourth Gospel) took the term and idea. We have seen how the writer of the Epistle to the Hebrews also borrowed his Messianic categories from the Wisdom-Logos idea of the Hellenistic Jewish theologians. If, then, the writers of the New Testament did not hesitate to make use of the Wisdom-Logos conceptions of the Books of Wisdom and

[19] *Hellenism and Christianity* (London: Vallentine & Sons, 1912), p. 51.
[20] Ibid., p. ix.

of Philo, why should we imagine that Paul should not have done likewise? Indeed, this would have been the most natural thing for him to do, for Philo is his predecessor with whose writings he must have been well acquainted.[21]

3. *A flimsy argument.* Such is an instance of the flimsy, frowsy reasoning that the Jewish rabbi would foist upon us as proof that John and Paul took over their Logos-ideas from Philo. Laying aside the Epistle to the Hebrews, about which the Jew is wrong, we put the above argument into form:

If John got his Logos-ideas from Philo, it would have been most natural for Paul to have done likewise. But John got his Logos-ideas from Philo. Therefore it would have been most natural for Paul to have done likewise. But Paul did whatever Friedländer finds it would have been most natural for him to have done. Therefore Paul got his whole Christological theology from the Hellenistic Jew, Philo of Alexandria.

This final conclusion, we take it, is what the rabbi means by his belief that the "only reasonable and true account of Paul's Christology is to be found in the identification of his Christ with Philo's Logos". Let us see.

4. *A wrong major.* The major is altogether wrong. St. Paul died about forty years before St. John wrote his letters and Gospel. The Apostle of the Gentiles wrote for many Christian communities and to meet the many and varied difficulties that those communities found it hard to face; whereas the writings of John show a distinct purpose to meet the specific Christological difficulties that were due to a threatened inroad of the very Hellenism Friedländer thinks John borrowed from. It would not have been at all natural for Paul to have borrowed the Logos-ideas of Philo merely because forty years later on John was to borrow these ideas from that source.

5. *A wrong minor.* The minor of the rabbi's implied argument is wrong. John did not get his Logos-ideas from Philo. Both were influenced by the Sapiential Books of the Old Testament. Philo's Logos is the Wisdom-Logos hellenized; John's Logos is the Wisdom-Logos Christianized. There is as great a difference between the Logos of Philo and the Logos of John as there is between Stoicism and Christianity.

[21] Ibid., p. 84.

a. *John's Logos not Philo's.* The Logos of Philo is the Wisdom-Logos distorted by Neo-Platonism. It is the Platonic idea *par excellence;* ἰδέα τῶν ἰδέων ὁ λόγος θεοῦ, *the Logos of God is the idea of ideas,*[22] the idea which is archetype of all ideas. And what is this *idea of ideas? The knowable world,* νοητὸς κόσμος—not the world we call visible, but the world as it is knowable in the Platonic *idea,* in a *universal a parte rei,* or, rather, according to Philo, a *transcendental.*[23] Moreover, the Philo-Logos, which is the archetypal *idea of ideas* and, at the same time, *the knowable world,* is the *energizing force in creation.*[24]

Now put these rather misty definitions together; and over against them set the clear, concrete Logos of John. The Johannine Logos is a Person. For "he has stood in relation to God the Father from the beginning", ἦν πρὸς τὸν θεόν;[25] *the knowable world* and "all things were made by him", πάντα δι' αὐτοῦ ἐγένετο;[26] he "was made Flesh and *tented it* among us", as the Greek text has it.[27] But only a person can be said to have stood in relation to another; only a person can be said to have made all things; only a person can be said to have taken on human flesh and to have pitched his tent among men. The Johannine Logos is undoubtedly a Person — Jesus the Christ.

Is the Philo-Logos a person? Not at all. It is *the knowable world;* and this world was made by the personal Logos of John. Philo's Logos is the energizing force used in creation; John's Logos is the Person who creates. *Creative force,* which is the *knowable world* and the archetypal *idea of ideas,* is not the Divine Person John speaks of as the Logos.

Yes, John's Logos is not merely a person, but a Divine Person; for "the Logos was God", θεὸς ἦν ὁ λόγος.[28] Philo's Logos cannot possibly be made out to be Divine. It is only a "shadow of God":

> This Logos is a shadow of God; using it as an instrument, He maketh the world. This shadow and, as it were, *copy of God* is the

[22] *De Mundi Opificio,* sec. 6 (Cohn-Wendland ed. minor), Berlin: Reimer, 1896, vol. 1, p. 6.

[23] Ibid., same page.

[24] *De Monarchia,* I, sec. 6.

[25] Jo. 1:2.

[26] Jo. 1:3.

[27] Jo. 1:14.

[28] Jo. 1:1.

archetype of the rest of things. For as God is the model of the image that we have just now called a shadow, so that image becomes the model of other things. And this Moses makes clear in the beginning of the Book of the Law when he says: "And God made man according to the image of God".[29]

Indeed, it is very problematic just what Philo's Logos is. There were too many philosophies at work upon the Alexandrian to result in anything very definite. However, the dominant notion of the Logos in Philo seems to be that of the Stoic, half-abstract and half-concrete entity, intervening between Creator and creation, the Unbegotten and the begotten:

> Unto the Logos, the archangel and the oldest, the Father, Who hath begotten all, hath granted the special favor of standing between the two and discriminating Creator from created . . . neither Unbegotten as God nor begotten as you are, but half way between the two, οὔτε ἀγένετος ὡς ὁ θεὸς ὢν οὔτε γένετος ὡς ὑμεῖς, ἀλλὰ μέσος τῶν ἀκρῶν.[30]

Just what sort of a being this intermediary Logos is, we cannot say; it is always half way between things we have some sort of an idea about. This much we are sure of: the Philo-Logos is not God, not a person; John's Logos is God, is a Person. It follows, then, that there is no proof that John got his Logos from Philo.

Oh, but the terminology is similar. Yes, that is so. It is likely that John wrote his Gospel at Ephesus. And it may be that the Alexandrian γνῶσις had made such inroads upon right Christological ideas as to necessitate the use of Alexandrian terms in the teaching of a true Christology. Theodoretus tells us that the heresiarch Cerinthus studied in Egypt before teaching his errors at Ephesus. And we know that Apollos brought his half-truths of Christianity from Alexandria to Ephesus.[31] It may readily be that John adopted the Alexandrian terminology because of the specific errors that he had to combat. But in his use of the term Logos, he followed not the Gnostic nor the Alexandrian nor the Neo-Platonic nor any other meaning save his own and that of Jesus Christ the Founder of Christianity. And to do away with all doubt, he

[29] Gen. 1:27. *Legum Allegoriae*, iii, 31 (ed. minor Cohn-Wendland, i, 128).
[30] *Quis rerum divin. haeres sit*, 205, 206 (ed. minor, Cohn-Wendland, iii, 39).
[31] Acts 18:24.

began from the very first words of his Gospel by defining his term: "In the beginning was the Logos; and the Logos stood in relation to God the Father; and the Logos was God".

b. *John's Logos the Wisdom-Logos.* If we would trace other influence upon the Logos-theology of John than that of God revealing and inspiring, it were well to look at the Old Testament. There we find in germ the theology that John gives us in the full bloom of his Logos-doctrine. This germ is the Wisdom-Logos that Philo distorts and John evolves into its full maturity. Philo ingrafts upon the Wisdom-Logos the ideatic attributes of Neo-Platonism; John informs the Wisdom-Logos with divinity itself. And what is the Wisdom-Logos?

In the Mosaic books, the Logos of God is the creative principle. "And God said",[32] we read again and again to indicate the creative activity of God. This creative principle, God's Word, can just as readily have suggested to John the Logos "by whom all things were made"[33] as can anything Philo writes about his Logos.

We go on farther; we find the Logos personified: In the Book of Psalms we read:

> For right is the Logos of Yahweh,
> And all his work is faithfulness.[34]
>
> By the Logos of Yahweh were the heavens firm fixed,
> And by the breath of his mouth all their host.[35]
>
> For ever, O Yahweh,
> Hath thy Logos been set in heaven.[36]
>
> Thy Logos is a lamp unto my feet,
> A light unto my path.[37]
>
> He sendeth his Logos and healeth them,
> And delivereth them from their graves.[38]

This personification is by no means so clear as that of John's Logos, but the Book of Psalms provides a likelier source of the

[32] Gen. 1:3, 6.
[33] Jo. 1:3.
[34] Ps. 32:4.
[35] Ps. 32:6.
[36] Ps. 118:89.
[37] Ps. 118:105.
[38] Ps. 106:20.

Johannine personal Logos than could the impersonal Philo-Logos have been.

Like results would be attained were we to search the Prophets. The Logos is in the Law, the Logos is in the Prophets, the Logos is the one and only active and personal principle operative by Yahweh in the care of Israel.

It is in the Sapiential Books that the Logos of the Old Law comes nearest to that of the New. This Logos is called the Wisdom-Logos; for in these books the personified Logos appears also in the guise of personified Wisdom. To the Wisdom-Logos is attributed creation and all works of Divine Providence in regard to men. The eighth and ninth chapters of Proverbs deal entirely with the works of the personified Wisdom-Logos. Note especially:

> Yahweh hath made me to be the beginning of his way,
> Before his works,
> At the commencement of time.
>
> At the outset of the ages had I been established,
> Before the antiquities of the earth.[39]

Likewise the ninth chapter of Wisdom is rich in description of the personified Wisdom-Logos. Of special interest is the following, since it shows the identification of the Logos and Wisdom in this stage of the inspired literature of Israel:

> God of our fathers and Lord of mercy,
> Who hath made all things by thy Logos,
> And by thy Wisdom hath formed man,
> . . . . . .
> Grant me Wisdom Which sitteth enthroned by thy side,
> And reject me not from the number of thy children.[40]

This brief outline at least shows that John could just as well have got his Logos ideas from the Old Testament as from Philo. There is no scientific proof that the Logos of the Fourth Gospel is merely a borrowed hellenistic doctrine of the Alexandrian Jew.

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[39] Prov. 8:22, 23.

[40] Wisdom 9:1-4.

Criticisms and Notes.

THE SEQUEL TO CATHOLIC EMANCIPATION. The Story of the English Catholics continued down to the Reestablishment of their Hierarchy in 1850. By the Right Rev. Monsignor Bernard Ward, F.R.Hist.S., etc. In two volumes. Vol. I. 1830 to 1840. Vol. II. 1840 to 1850. Longmans, Green & Co., London, New York, Bombay, Calcutta and Madras. 1915. Pp. 296 and 328.

In 1909 Monsignor Ward published his *Dawn of the Catholic Revival in England,* and two years later *The Eve of Catholic Emancipation.* The work began with the year 1781 and thus covered the following half century of Catholic activity in England. What we learn there of the ecclesiastics who succeeded Bishop Challoner in the movement for Catholic reconstruction—men like Lingard, Milner, Carron, Poynter, and others of the time—is in certain respects new, and of great interest in illustrating a period that was important as inaugurating freedom of action for the Catholic Church in England. Whilst the primary causes of this regeneration may perhaps be traceable to the French and American Revolutions, which made English politicians forsake their traditional policy of coercion, there were men who recognized their opportunity and seized it for the benefit of their fellow Catholics. More than is ordinarily credited is due, too, to the Irish leader, the great liberator O'Connell, to whose bold and yet peaceful attitude English Catholics owe the awakening of a new consciousness in favor of emancipation for the Church in England. Monsignor Ward acknowledges this fact, though he does not dwell upon it to any great extent in his first four volumes.

The Sequel to Catholic Emancipation carries us twenty years further. Its two volumes are no less interesting than the former volumes, though they deal with a less acute stage of the controversy of which the eventual restoration of the English Hierarchy was the outcome. The central figure in this portion of the work is Cardinal Wiseman. His activity, beginning with his rectorship of the English College in Rome, his intercourse with the English Tractarians, with Daniel O'Connell in the founding of the *Dublin Review,* his labors in the Midland District as Vicar and Bishop, and his subsequent influence as head of the Catholic Church in England, offer to the historian abundant material for original comment. Mgr. Ward has indeed shed not a little new light upon the figure of the great Cardinal, despite the fact that his biographers had seemed to say the

last word about him long ago. This is the really important feature of Mgr. Ward's book viewed as a history of the times with which it deals. The facts which Mgr. Ward brings to light and on which the historian has to base his judgments of men and events prominent in the restoration of English Catholic autonomy, give us a somewhat new perspective of past events. From reading Wilfrid Ward's *Life of Cardinal Wiseman*, which utilized the material gathered by Manning and Morris, one gets the impression that to Wiseman was due the restoration of the English hierarchy; that it was Wiseman's initiative that brought back to England the religious orders, and that it was he who introduced the Roman spirit which saved the Church in England from mistakes and tendencies kindred to those of Gallicanism and Josephinism. Some disloyal leanings were indeed suspected as hidden under the guise of a certain professed Cisalpinism, to which the subsequent Tractarian Movement might, it is assumed, easily have given a further bias. Mgr. Ward shows that the return of the religious orders to England had begun before Wiseman lent his undoubtedly influential aid toward their permanent establishment and activity. In like manner, Wiseman's immediate predecessors were by no means lacking in loyalty to the Roman spirit, though their isolation, due to a long period of penal coercion, had produced a certain narrowness that contrasted with the breadth and warmth of devotion to the Holy See characteristic of the southern temperament, which Wiseman shared and which enabled him to break down the traditional insularity that gave offence to those who seemed to see in it an evidence of a lack of devotion. Our author points out that the Cisalpinism which roused the suspicion of schismatic tendencies among orthodox Catholics, was political rather than theological, and was aimed directly at helping on the question of Emancipation. Thus Mgr. Ward not only supplements the historical account of an important figure in the English Catholic Revival, but he corrects it in important matters. Under his treatment Cardinal Wiseman, and incidentally other figures in the historical groupings of his time, appear, as he himself says, "in a somewhat different light in cold history" from that which they assume at the hands of the biographer. Wiseman's limitations and his occasional mistakes become more prominent. That, however, is no disadvantage in helping to arrive at a full estimate of his life and work. We believe with our author that the net result will be by no means to lessen the idea which has been formed of the first English Cardinal of modern times.

There is much throughout these two well written volumes that will attract students of English Church history and readers interested in Catholic apologetics, Catholic journalism, and Catholic art

and science. Apart from the influential ecclesiastics who figure in the two volumes as actors in the events of the period, we meet such interesting persons as the great church builder and ecclesiastical art reformer, Welby Pugin; the journalist Frederic Lucas, founder of the *Tablet* (with a good account of the early history and struggles of that periodical); Daniel O'Connell, the great liberator and true martyr, who was one of the secret springs that moved England's Catholic representatives to the assertion of their own rights of conscience, when otherwise such assertion might have been considerably delayed; William George Ward, and others. About each of these interesting and strong men Mgr. Ward sheds a new and attractive light. His is true history, free from bias or prepossessions.

THE ETHIOPIC LITURGY. Its Sources, Development, and Present Form. (The Hale Lectures 1914–1915.) By the Rev. Samuel A. Mercer, Ph.D., Prof. Hebrew and Old Testament, Western Theological Seminary, Chicago. Milwaukee: The Young Churchman Company (London: A. R. Maubray & Co.) 1915. Pp. xvi–487.

The Ethiopic Liturgy as now known is a survival of a religious civilization whose language has been accounted dead for more than a thousand years. It is known as Gheez (Lesana Ithjopja), and is of predominantly Semitic character, deriving its chief elements from the southern Arabic tongue mixed with an older tongue of the kingdom of Ahxoom, a race that spoke a Kushite dialect. The written characters are borrowed from the Semitic (Himjarite) forms, with the addition of vowel signs. Unlike other Semitic scripts it is read from left to right. The vulgar tongue of to-day in the same country is a double dialect (Tigre and Tigrai), while the neighboring tribes speak a kindred (Amharic) dialect.

It was Athanasius the Great, patriarch of Alexandria, who in the fourth century organized the Ethiopic Church. For three centuries it flourished, and maintained its orthodoxy. Then, through the agitations of Eutiches and Dioscorus, false doctrine regarding the person of Christ, and later on Islamism, crept in to corrupt the faith of people and clergy. A partial revival took place in the sixteenth century, under David III, who led back a large party of his people to union with the Roman See. In the early part of the seventeenth century the zealous Jesuit Paezius did great work as a missionary, converting to the Catholic faith Sultan Sagued and a large number of his people. Toward the middle of the nineteenth century the Lazarist Fathers entered the missionary field; but in 1854 the emperor Theodore, instigated by the native schismatics,

began a fresh persecution of the Catholic Christians. At present the schismatic body counts some three million adherents who maintain the Ethiopic liturgy. About twelve thousand Catholics, who are united with the Holy See, observe the same rite. Besides this there are some eighty thousand Mahomedans, and thirty thousand Jews who exercise a certain religious influence upon the Ethiopic natives. Of the thirty-odd priests ministering to the missions about twenty adhere to the old Ethiopic rite; the remainder are Latin priests.

The present use of the Ethiopic Liturgy is thus confined to a comparatively narrow circle of adherents. Accordingly little or nothing is known of it outside its own district, and the interest manifested in it by scholars and churchmen has been mainly historical or archeological. Yet as representative of one of the oldest forms of Christian worship, the subject deserves more than passing attention from students of theology and of ecclesiastical history in our day. Hence we have reason to be grateful to Dr. Mercer and the Committee on Hale Lectures of the Western Theological Seminary for making accessible to the general student so much that throws fresh light upon the old Abyssinian rites.

The immediate object of the treatise before us is to discuss the sources, development, and present form of the Ethiopic Liturgy, and to compare its various stages of development with kindred rites and the related liturgies of the East and West. With this purpose in view Dr. Mercer gives the original text of the Ethiopic Liturgy as in use to-day in the churches of Abyssinia. The sources from which the author has drawn his material, as we learn from the preface, are "every Ethiopic liturgical manuscript in the Museums of Europe", excepting those of France, which, owing to the war, were inaccessible. The Paris MSS. are not however likely to differ in any essential from those found in the British Museum, Berlin, and some others, especially of the seventeenth century comprised in the so-called Keddase. The printed text of 1548 represents moreover probably the oldest form of Ethiopic Liturgy, although it is impossible to say on what MS. it is based. From the fifth century on, when St. Mark's Greek served as the original, there is a gradual change in details due to the isolation of the Ethiopic Church, and of course also to the fact that the copies had to be made by hand, and suffered from the carelessness or misdirected zeal of the copyists. Hence it is that none of the MSS. found in the libraries of Europe, representing copies of various dates, correspond exactly with the form at present in use in the churches of Abyssinia. A copy of the latter was obtained by Dr. Mercer from the local Abuna through the English chargé d'affaires at Addis Abbebe.

In the introductory chapters the author gives his readers a general survey of the field of liturgical rites and traditions, and thereby furnishes the student with the necessary preliminary orientation on the subject. The methods of worship in the Christian Church during the first four centuries are discussed in their main aspects and relations. Next the Ethiopic Liturgy in particular is examined as it was in the fifth century, presumably a close adaptation of the liturgy of St. Mark. The subsequent chapters trace the development down to the present form of the official Ethiopic worship, and institute a comparison here and there with the parallel development of the Oriental and Latin rites. The "Ordo Communis" with the Anaphora of the Apostles recalls the Eucharistic character of the service with which we are familiar in the celebration of the Mass. It would be possible perhaps to fill in from comparison with the Greek liturgies the apparent gaps between the earliest period and that of Tasfa Sion, a thousand years later; but that might raise discussion on mooted points which the historian of liturgy would avoid. Dr. Mercer's general attitude is that of the scholar who examines his matter objectively and without bias. Any point of possible criticism we should therefore leave to the specialist. As it stands, the work merits the attention not only of Orientalist scholars but of the ordinary student of theology, since it affords him a view of a subject which has hitherto been almost inaccessible. The bibliography, index, and excellent reproduction in facsimile of the present "Ordo Communis", with the author's notes and translation, make the volume serviceable for a more detailed comparison with our Western liturgies, especially as it comprises the Anaphoras of the Eastern Fathers, besides the pro-Anaphora and Common (Uniate, with the "Filioque" added) of the Vatican 6, and Swainson's from the British Museum.

THE POHLE-PREUSS SERIES OF DOGMATIC TEXT-BOOKS. Vol. VIII. The Sacraments. Vol. 1. The Sacraments in General. 2. Baptism. 3. Confirmation. St. Louis: B. Herder. 1915. Pp. 328.

The present volume marks the second stage in the building of the second portion of this splendid edifice of dogmatic theology. The preceding volume treated of Grace, to which subject the prior volumes lead forward, while the volume at hand and the volumes still in course of preparation will carry upward the structure through the sacramental system to the completion of the roof and crown in the treatise on the final consummation of the present universe. Or, to change the figure, if Grace be conceived as the light and heat whereby the souls of men are illuminated and moved toward their

end, then do all theological treatises prior to the tract on Grace deal with the things, truths, agencies whereby this life-giving power is engendered, while the treatises that follow on Grace have to do with the channels, the media, by which the spiritual light and power are distributed throughout the world of human souls.

The first volume treating of these distributing agencies lies before us. The sacraments in general are explained, the treatment occupying two-thirds of the contents, while the other third is devoted to Baptism and Confirmation. A glance over the pages will suffice to show the student what a wealth of carefully wrought out doctrine is here prepared for him. The results of long laborious delving into many venerable tomes of patristic lore are placed before his eyes in fair and even ocularly attractive form and shape. The otherwise dispersed teachings of the Scriptures and the magisterium of Mother Church are given him in unity and in their focused convergence on the ministries of his faith. And at least in one noteworthy case a sidelight is introduced which, though not unfamiliar to a few readers, will be helpful to many more as another of the testimonies paid to faith by the *anima naturaliter Christiana.* We allude to the translation that appears in the footnotes (pp. 44-47) of Goethe's—"modern pagan though he was" (ib.)—plea for the septenary grouping of the sacraments. *Fas est et ab hoste doceri.* (We might, by the way, notice the omission of "not" before the word "partake" which occurs about the middle of the first column on page 45.) And all this spiritual wisdom is furnished the student in his own mother language—in good, plain, clear English. Moreover, if the user of the book be, as he most likely will be, a seminarist pursuing his course of dogmatics—or the priest, as it might well be—he will not find himself unfurnished with the documentary power of the Latin language—the language always surest and most precise in the conveyance of dogma—for right there at the foot of each page are the authoritative proofs, labeled with their sources, all in the magisterial exactness of Rome. Priests who learned their "Dogma" a generation or more ago may well feel, not indeed envy, but a sense of congratulation with the fortunate seminarists of to-day who have entered into the possession of such serviceable adjuncts to study as are these English text-books. Time-savers these manuals obviously are, and savers too of labor, which they leave free for other important demands. They are not meant to take the place of the Latin text but rather to help the student to a fuller, a deeper, and a more expeditious assimilation of the official medium. This purpose they certainly fulfil.

MOTHER MARY VERONICA. Founder of the Sisterhood of the Divine Compassion. A Biography by the Rev. Herman J. Heuser, D.D. With a Preface by the Rev. J. G. Hagen, S.J. P. J. Kenedy & Sons, New York. 1915. Illustrated. Pp. 140.

Whilst comparatively little is known in the world of heralded charities about Mother Mary Veronica, her work, through the Sisterhood of the Divine Compassion, which she founded for the purpose of befriending, sheltering, and training young girls, especially of the working classes, has been quietly going on for more than thirty years in the City and State of New York. The actual foundation of the community at White Plains, where the mother-house and novitiate of the Sisterhood are located, dates from the year 1886. There for eighteen years Mother Veronica directed and confirmed the efforts of her first associates in the blessed and Christ-like charity that has saved and raised to a higher plane of womanliness numerous young girls whose virtue and true usefulness were being endangered amid the moral pitfalls of the metropolis.

Mary Caroline Dannat, the subject of the present sketch, was born in New York, 27 April, 1838. She was a child of fine instincts and early developed those natural aspirations toward higher things which find their answer only in religion. These tendencies were fostered by a father who himself felt the spiritual influence which acts as a solvent of the trials and problems of life, although he was unable to define and lay hold of its true source. Thus the young girl, following her father, wandered from church to church until, disappointed everywhere by the difference between the ideal and the real, she drifted half-hopelessly into rationalism. At the age of nineteen she married. During the comparatively brief space of her wedded life she had ample opportunity of realizing, through her social intercourse with people who affected to maintain a religious belief, the contradiction involved in accepting the prevailing maxims of the world while pretending to accept as divine truth the Gospel of Christ. A volume of anti-Catholic tendency which about this time fell into her hands gave a new direction to her thoughts. The book, purporting to give the history of the marriage of Luther to Catharine Bora, took occasion to attack the Catholic doctrines of Faith, monastic discipline, and the celibacy of the clergy. The evident bias with which the story was told prompted a desire to know something of the Catholic Church. Accordingly she went to see and hear for herself. The result was that she applied for instruction at the rectory of St. Ann's Church, on the East side of New York. The parish priest, Monsignor Preston, subsequently Vicar General of the Archdiocese, satisfied all her doubts, and she was received into the

Church. This was in 1868. Her heart's desire had long been to know God and to serve Him with undivided attachment. The unexpected death of her husband allowed her to consecrate her widowhood to that one object. As Father Preston, who had baptized her, was himself a convert, he not only fully understood and sympathized with her aims at perfection, but, being the pastor of a large parish in a section of New York in which poverty and misery of every kind cried for relief, felt that he could turn the energies of this fervent and withal practical young convert into channels of apostolic usefulness. He remained her spiritual guide for the rest of her life; and under his prudent and prayerful direction she quickly developed that marvelous capacity for devising methods of charity which was henceforth to absorb all her energies. The nature of the work suggested to her by Mgr. Preston required that she associate with her kindred souls. To these she became the model as well as the constant incentive to fresh aims at religious perfection through the exercise of charity in the spirit of Christ.

Before there had ever been any thought of organizing a religious community under the approbation of the ecclesiastical authorities, the small band of earnest workers had engaged in definite tasks with a view of rescuing and instructing young girls whom they daily met in the streets and byways and who were in danger of wasting their young lives and ruining their souls in the misguided efforts to sustain themselves. Thus was formed an "Association for Befriending Children", whose members were pledged to devote themselves to teaching Christian doctrine, sewing and other useful things, while at the same time they sought to supply the means for housing, clothing, and otherwise helping needy children. Before many months passed it became evident that the work would not stop at this. Won by the care and affection shown them, the children would tell their sad stories, and thus reveal further want and misery in other directions. Older girls, long lost apparently to grace, might be seen hovering about the gates of the sewing school and imploring the ladies to help them also. In this way a reform school under the title of the "House of the Holy Family" was opened in West Fourteenth Street, in 1870. A systematic course of religious, economic and industrial education was instituted, and many girls found shelter here and set forth with new resolve and fresh grace to become useful members of society. The means adopted by the Association for the purpose of reformation are simply and expressively set forth in the Rules adopted at the time. They are on the part of the Institute:

1. Shielding from notoriety and publicity.
2. Careful religious instruction.
3. Thorough industrial training.

On the part of the subject nothing more is required than:

1. A degree of willingness to enter.
2. To remain at least six months; preferably two years.

With this clearly defined purpose there goes throughout the regulations a wonderful prudence in the various counsels devised for the management of the institute. To put these organizations on a permanent and safe footing it soon seemed necessary to require a definite pledge of continuous coöperation on the part of an otherwise voluntary corps of workers. This was possible only by invoking the aid of some religious community of nuns. But there was none that could be called on to do just what seemed required under the circumstances. Thus it was that there came to Mgr. Preston the thought of consecrating to this special service those under the guidance of Mrs. Starr who were capable and willing to assume the responsibility of permanently and exclusively binding themselves by a triple religious vow, made as Spouses of Christ to the rescue work with which they were already familiar. The keynote of this new Sisterhood, whose work differs little from that of other religious communities devoted to charity, mercy, and the sharing of the cares of the Good Shepherd, is to be found in its distinctive spirit, namely that of the Divine Compassion. It is the close following of Christ, the reproducing of the image of the Master as we have it in every religious community that seeks personal sanctification through the work of the evangelical counsels—but with this distinctive feature, that the members keep ever before them the light of the Divine Compassion, as a guide for their daily steps. As the Magi were led by the star, the shepherds by the angelic sound of the Gloria, Simeon and Anna by the love for the temple as the vestibule of the Messianic Church, so these virgin daughters of the Divine Compassion were to be specially attracted by the light of the Compassion that beams forth from the countenance of the Master, by the flame of compassion that breaks forth from the Sacred Heart, and by the sound of His gentle voice.

This is what the life of Mother Veronica expresses. It is, as Father Hagen in his beautifully suggestive preface says, "one more living lesson of how much Holy Church, especially in America, depends on sisterhoods for the care of the poor and the fallen, and for the preservation and education of her children".

The book is attractively printed, illustrated and bound, and makes a handsome addition to the literature and history of the religious life in the United States.

CONFERENCES DE NOTRE-DAME DE PARIS. Exposition de la Morale Catholique. Carême 1914. La Charité : sa nature et son objet. Conférences et Retraite, par le R. V. Janvier, des Frères Prêcheurs. P. Lethielleux: Paris. 1915. Pp. 391.

CONFERENCES DE NOTRE-DAME DE PARIS. Exposition de la Morale catholique. Carême 1915. La Charité: ses effets. Conférences et Retraite, par le R. P. Janvier, des Frères Prêcheurs. P. Lethielleux: Paris. 1915. Pp. 364.

Whatever be the appreciation of the French conferences held by those to whom English is the habitual vehicle of thought and expression, there should be no doubt that the discourses pronounced from the venerable pulpit of Notre Dame in Paris are to be estimated by a standard peculiar to the locality and the occasions on which these classical orations are delivered. It were puerile to evaluate such master works of sacred eloquence by the average norm of "practicality". Conferences are not prones or ferverinos addressed to unlettered contadini. They are and are intended to be elaborate orations such as befit a glorious temple and audiences comprising large numbers of the highly educated who are capable of understanding and profiting by elevated discourse. Père Janvier's Conferences, it need hardly be said, are of this exalted and therefore appropriate nature. They are at once profound and elevated. Partaking of these two dimensions of spiritual space, they fall in no wise short of the third. They are broad and comprehensive. Like charity, whereof they treat, their mantle is all-embracing. Charity in its nature—as it reaches up to God and flows back thence upon the lover; charity as it enfolds one's neighbor, country, church—these are salient ideas elaborated in the Lent of 1914. Charity in its effects—as it engenders holy joy, and peace—peace in the individual soul, in society, in the family of nations; charity as it flowers and fruits in deeds of mercy and beneficence—these are the main lines covered by the Lent of 1915. Does it not, however, seem almost an irony that, while the nations of Europe, frenzied with hatred, are doing their utmost to annihilate one another, the élite of one of the principal belligerents should be invited to listen to orations in which the sweetness of gentle charity is mellifluously extolled—the joy and the peace, the tranquillity of order in the kingdom of the soul, in the family, in the state, and in the loving family of humanity—are proclaimed as the fruitage of the charity that seeketh not its own, is not ambitious, suffereth all things, endureth all things, and is never, never made void! And yet on the other hand at no time has it been more seemly, nay more necessary, than

just now in the midst of the welter of passion, in the frenzy of hatred, that the minds, and if perchance, the hearts of the leaders of men should be directed to fundamentals, to the principles wherein alone is healing or salvation. Only by return to obedience to the primal truth of all the law and the prophets can there be hope of enduring peace. Happy it is that this ideal is held up, so strongly defended, so eloquently and so powerfully pleaded for, as is done in these splendid conferences by the illustrious Dominican.

It should be noted that while each of these conferences is something like a treatise on its respective subject, it is so clearly analyzed and partitioned that the material can very easily be distributed over courses of briefer sermons. Besides, the six instructions for the Paschal retreats that follow the "Lents", are of an eminently practical and intimately devotional nature and lend themselves to "exercises" of this kind which many priests are frequently called upon to give. It will thus be seen that, however elaborate these conferences may be, the form in which they appear in the present volumes renders them of practical service for humbler places and circumstances. They are a treasury of spiritual wealth by which all who read their language may readily profit.

SERMONS DOCTRINAL AND MORAL. By the Right Rev. Thaddeus Hogan, R.M. P. J. Kenedy & Sons: New York. 1915. Pp. 320.

The reviewing of sermons is for the most part a perfunctory duty in which the critic is supposed to confine himself to a general commendation of the points as treated by a preacher of known reputation. Those who are disposed to buy sermon books want to know what subjects are handled, since they expect to be able to fit them to their own use as occasion offers. The preacher who can afford to have his sermons printed, or who finds a publisher for them, is supposed to have something fresh to say on the old themes, or to put the old truths in an original form, and in such orderly array as to save others the labor of collecting the data.

In this respect the present volume adds to the useful store on our shelves. The material offered here by an experienced pastor, who views his duty of preaching in a serious and conscientious light, such as demands thought and the industry of careful preparation, divides itself into sermons on "The Church", on "Catholic Practice and Devotion", on "Catholic Belief for Mixed Congregations", and sundry "Addresses". The latter comprise a panegyric for St. Patrick's Day, an address on the Laying of a Corner-stone, a discourse on Club Life, and another on Music. The sermons on Catholic Practice and Devotion include two on Christian Education, and two

on Christian Marriage; these are strong and direct in their appeal. The sermons for Mixed Congregations contain, among other pertinent subjects, a terse exposition of what a non-Catholic who is interested in questions of morality or religion would want to, or should know. Among the themes occur: "Is a man morally free to choose his religion?" "Who is the Catholic Priest, and what is his office?" "Socialism, Communism, Secret Societies"; "The Confessional"; "Purgatory"; "Indulgences"; "The Catholic Church and Education"; "The Marriage Tie", etc.

A priest who reads these sermons for helpful suggestions of sound Catholic thought and pertinent illustration will not be disappointed. The layman who may chance to read them will be instructed, and will feel, from what he learns here, grateful for the grace of his religion. The parishioners who have heard these sermons are no doubt the better for the consciousness that they have a leader, strong, honest, informed, and sure-footed in directing them toward the true light.

From the literary aspect, which of course every printed sermon suggests, the volume may call for criticism. Critical attention is arrested by the casual lack of accuracy in expression, the occasional dramatical exaggeration in the use of analogies and figures of speech, together with a rugged self-appreciation that tells of the author's confidence in his claims, as when we are told in the Preface (apparently from Mgr. Hogan's own pen) that "out of a varied and vast experience he knows better than most how to set these things before us in a quiet, gentle, firm and convincing way", and that "each section of the volume is filled with grains of thought gathered from the storehouse of a long and useful life spent in the service of God". But these things, after all, weigh really little against the useful matters contained in the book, especially when we remember that St. Peter's and St. Paul's written sermons show like traces, even though they were inspired and thus bear the sign manual of approbation by the Holy Ghost.

THE SHEPHERD OF MY SOUL. By the Rev. Charles J. Callan, O.P. Baltimore: John Murphy Co. 1915. Pp. 215.

Reflection upon the analogies existing between the material order and the spiritual helps to deepen the mind's realization of the unseen world—which is, after all, the true home of the soul. Especially helpful in this respect are those pictures which have been drawn by the Supreme Artist as portraits of Himself. Probably no representation of God's character and relationship to man occurs more frequently in the Old Testament than that which emblemizes Him

under the type of a shepherd ever solicitous for the safety and welfare of his flock. And when, under the New Covenant, the Son of God walked with men as the Son of Man, He loved to speak of Himself as the Good Shepherd who gives His life for His sheep and who, when one of the hundred has gone astray, leaves the ninety-nine in security to search the desert for the one that is lost. What the twenty-second Psalm is to the Old Testament, the parable of the Good Shepherd is to the New. In the volume before us Fr. Callan very effectively and very beautifully traces some of the resemblances of the shepherd and his flock, on the one hand, "roaming over the hills and plains of Palestine and the Saviour of the world with the souls of men, on the other hand, pursuing together the journey of life". Coloring reflected from the Oriental pastoral life gives vividness to the analogies, making them living messengers to the spirit, which is thus enabled to feel more deeply the intimate and touching relation to its Creator and Redeemer under which it is and lives.

As the author's other little book, *Out of Shadows into Light,* pictures somewhat of the life to come, so his present volume tells of the "rod and staff" that comfort even though the way should lead through "the valley of the shadow of death". Its message is of love and trust based on the faith that, as the "Lord is the soul's shepherd, it shall not want".

GOETHE. With Special Consideration of his Philosophy. By Paul Carus. Chicago: The Open Court Publishing Company. 1915. Pp. 368.

POETICAL WORKS OF LIONEL JOHNSON. The Macmillan Company, New York. 1915. Pp. 320.

The character of poetry depends upon the sources of its inspiration. Under this aspect a parallel between Goethe and Lionel Johnson will prove very instructive and illuminating. Nor do we wrong the genius of Goethe by associating with his the name of one so young in the literary world; for Johnson's fame is pure and fair and will not be eclipsed even by the brightest literary constellations. As poets the two have nothing in common save genius of the highest order. In their inspiration, and hence in the essential qualities of their poetry, they go far apart. They are separated by worlds. For the one turns his face toward Olympus and worships at the shrines of deified nature; the other kneels at the foot of the Cross and lays his flowery wreaths on the altar of the Most-High. This fundamental attitude of their minds colors throughout their poetry and somehow or other betrays itself in every line.

Goethe's was a sunny life, and he was fortune's favorite. He was satisfied with this world and well pleased with himself. His vision was keen, but bounded by the horizons of time. There was no great wound in his soul; no arrow in his heart. His passion was humanity and nature. He has no prophetic message to deliver which burns on his lips and presses for utterance. To sing is his delight, and if ever a shadow darkens his soul he quickly dispels it by writing it off his mind, as a bird shakes the dew from his wings. Hence the superb calm and the wonderful placidity of his lyric poetry. It rests on its wing, rapt in the joy and ecstasy of contemplation. It does not reach out to things far away; it knows of no painful aspirations toward the unattainable; it does not soar in impetuous flight. The effect it has on the reader corresponds to its nature. It soothes, but does not stir; it lulls the soul to slumber, but does not arouse those divine yearnings, at once our highest bliss and our acutest agony.

Johnson's poetry is of a different stamp. Having its roots in Catholic faith, it flowers into rich beauty. But it always suggests more than it accomplishes; it points beyond itself; it soars upward in steady course till its wings tire and ache. His poetry is a struggle, but a struggle that touches the hem of victory. Thus it stirs our pulses and bears us upward in the powerful sweep of its lofty aspirations. The restiveness it causes, the sharp pain it sends through the soul, are nobler than the sweet, slumberous languor produced by Goethe's tuneful melodies. The difference between their poetry goes as deep as the difference between paganism, that regards this world as its goal and home, and Christianity, that strains its eyes toward the home beyond the stars.

Dr. Carus does not intend to add a new biography of Goethe to the many already existing; he wishes to present some hitherto neglected phases of the poet's mental life and, especially, to bring out his philosophical and religious views. This is no superfluous work, for in Goethe's philosophy we find the key to his poetry. The author is well equipped for his task; he evinces great familiarity with Goethe's writings, and the pertinent bibliography; he is not without the poetic faculty, for he offers us some excellent translations of minor poems and preserves in the foreign idiom their elusive charm. Though in profound sympathy with Goethe's thought and an admirer of his captivating personality, he is yet not an uncritical worshiper of his genius and not blind to his shortcomings, which, however, he justifies in his own fashion. Thus he somewhat idealizes Goethe's relations to women and hardly does justice to the evidence, when he writes: "Goethe was human, and his life, his passions, his interests were thoroughly human. We will not

make out that he was a saint, but grant that he had human failings. We claim, however, that even his failings had no trace of vulgarity and that his character was much purer than that of many a saint whom we know not in his sins but only in his contrition and repentance" (p. 142). Yes, Goethe was human, very human, all too-human, as appears from the impartial biography by the late A. Baumgartner, S.J. The author cannot rid himself entirely of that insidious cult of Goethe that has cast a fatal spell over so many.

Goethe's creed was esthetic; it was not a deep conviction which governed his life. So it was possible for him to fuse in his religion pagan and Christian elements. He adopted whatever appealed to his fancy and passion for the beautiful. With a certain *naïveté* the author tries to defend Goethe's inconsistency: "It is well known that the poet's pagan spirit frequently proved offensive to the piety of this devout Christian [Jacobi]; but it would be wrong to think that Goethe was an enemy to Christianity, for he was both Christian and pagan at once" (p. 185). But such a combination is an utter impossibility. Goethe himself comes much nearer the truth when he says: "As a poet and artist I am polytheistic, as a naturalist I am pantheistic, and I am the one as decidedly as the other." He rejected Christian dogma, but took an emotional interest in Catholic ceremonies. Yet he never scoffed at religion; he felt no need for it, and left it to those who experienced such a need. The more tremendous issues of life seemed not to exist for him; the beyond little concerned him. There is no use trying to prove that Goethe was a Christian, unless one empties the word of its meaning and perverts its sense.

To distil a man's philosophy from his poems and occasional sayings is no easy undertaking; yet that is all we have to guide us in this exposition of Goethe's philosophy. "Goethe was not a philosopher, still less a psychologist, but none the less was he a thinker. First he was a poet, and though his poetry was philosophical, he cared little for philosophy and had a positive dislike for analytical and critical investigations" (p. 222). Under these circumstances our knowledge of his metaphysical tenets must needs be incomplete and vague. So much however we can make out, that the main trend of his philosophical thought was pantheistic. A personal, individual survival of man he did not admit, but held on the immortality of the soul notions akin to Buddhist doctrines. We cannot follow all the vagaries of his philosophy, but the deification of nature was one of its chief ingredients. Dr. Carus does not obtrude his personal opinion, but furnishes enough data so that the reader can form his own judgment. All in all, the volume, lavishly and artistically illustrated, contains a broad-minded and discerning ap-

preciation of Goethe, though we cannot always adopt the point of view of the author. Our evaluation of Goethe would rather coincide with that of Cardinal Hergenrother expressed in the following words: "Goethe inspired his readers with enthusiasm for the culture of Greece and for earthly beauty; he was a pure naturalist and did not conceal his aversion for Christianity. His works exhibit plastic perfection, a fine sense of proportion, and a surpassing musical sweetness. He extols the delights of sense and revels in the glorification of self, but has scant understanding of national aspirations and ideals and of the mission of the Church, and no trace of the fear of God."

As we turn to the poems of Lionel Johnson, we have the sensation of leaving the heavy atmosphere and the bounded visions of the valley and of ascending to mountain heights, where the ether is clear and the heavens blue and the horizons stretch out into infinity. Johnson's poems have the gigantic stride of the psalms; they sweep along to the tune of the harp of David. They sing of lofty themes; they scorn the things of sense. The glories and beauties of our faith; the sorrows, and the patience, and the unbroken courage, and the final spiritual triumph of persecuted Ireland are fountains whence he draws his inspiration.

> Thy sorrow, and the sorrow of the sea,
> Are sisters; the sad winds are of thy race:
> The heart of melancholy beats in thee,
> And the lamenting spirit haunts thy face,
> Mournful and mighty mother! . . .
> Sorrow and wrath bade deathless courage wake,
> And struck from burning harps a deathless tone.
> With palm and laurel won, with crown and bay,
> Went proudly down death's way
> Children of Ireland, to their deathless throne.

A subtle spirituality pervades his poems; a strong, joyful hopefulness, that cannot be crushed by outward failure, in which the eye of the spirit sees triumph eternal.

> Who fears to speak of Ninety-Eight?
> The man who fears to speak of death:
> Who clings and clasps the knees of fate,
> And whimpers with his latest breath:
> Who hugs his comfort to his heart,
> And dares not play a Christian part.

His was a martial faith, that faces the battle with calm assurance and magnificent trust, because it knows that it fights for a victorious cause. Hence his verse rings out as the blast of trumpets that call to the waving banners and foretell victory. There are lines in which we hear the rush of the battle, the impetuosity of the charge, the ecstatic joy of the combat and the onward march to the final triumph.

Oh, see the fair chivalry come, the companions of Christ!
White Horsemen, who ride on white horses, the knights of God!
They, for their Lord and their Lover who sacrificed
All, save the sweetness of treading, where He first trod!
These through the darkness of death, the dominion of night,
Swept, and they woke in white places at morning-tide:
They saw with their eyes, and sang for joy of the sight.

The same strong sentiments are echoed in his minor poems; everywhere the passion of the infinite presses for utterance and breaks into song; a mystical intuition descries in the things of daily experience their symbolic meaning. Could a medieval monk pen anything more spiritual than these lines?—

TO CERTAIN FRIENDS.

I thank Eternal God that you are mine,
Who are His too; courageous and divine
Must friendship be, through this great grace of God;
And have Eternity for period.

In the purity of the theme and the perfect finish of rhythm and rhyme, Johnson's poems stand out as beautiful statues carved from white, flawless marble. Exquisite polish, richness and sonorousness of rhythm, music and strength characterize his verse. Never did his muse trail her garments in the dust.

The end of Lionel Johnson was tragical. Yet it is not to his sensational death that he owes his fame. He did not leap into popularity; but he grew into it gradually. And this is a better guarantee of its endurance than if it had come suddenly and flashed forth in meteor-like splendor. The *fin de siècle* poets of his generation are being swept away into oblivion, as his star rises in fair and sweet radiance. He is steadily coming into his own and taking the place that is due to him, in proportion as the living age is weaned from the unsound artificiality and frivolity of the Decadents and learns to appreciate the austere beauty, the classical severity, and the profound spirituality of this bard who joins hands with the Crashaws, the Tennysons, and the Thompsons. C. B.

SOME NEW SOURCES FOR THE LIFE OF BLESSED AGNES OF BOHEMIA. By W. W. Seton, M.A., D.Lit. New York, Longmans, Green & Co, 1915. Pp. 176.

A literary find is one of the most delightful surprises that can come to the historical scholar; and if the subject of such a discovery is a figure as sweet and radiant as the Blessed Agnes, the joy will be shared by others than those who belong to the craft. The materials for the study of the life of this lovable Franciscan saint are scanty and inaccessible. Dr. Seton gives us a critical and reliable text of a legend that brings us nearer to the times of the saint, though there

still remains a chasm to be spanned. Whilst Dr. Seton, however, does not furnish the original text, and there remains room for further research, his discovery must not be undervalued, since it affords sufficient data to settle a number of controverted points. Franciscan students will be quick to appreciate the importance of the line of research which Dr. Seton has opened up. The critical introduction to the text is very creditable to the author; it gives evidence of the qualities that make the true historian—patient research, calm judgment, critical insight, painstaking labor, and a strong, but subdued, enthusiasm for his subject.

ORGAN ACCOMPANIMENT TO THE PARISH HYMNAL. Compiled and arranged by Joseph Otten, Organist and Choirmaster, St. Paul's Cathedral, Pittsburgh, Pa. B. Herder, St. Louis. Folio. Pp. 92.

Organists, particularly in country churches where the specialist training of choir singers is impossible or difficult, will welcome the present volume. It provides the hymns and accompaniments for the singing by choirs of boys, school children, sodalities, or congregations, at the services throughout the ecclesiastical year, Latin and English. It does not include the Vesper Psalms, which are otherwise accessible with their modern notation. But it has all the principal liturgical chants in use, taken from the official Vatican edition. The selection, too, of English hymns for morning and evening services, and special devotions, are sufficiently abundant and representative to serve all ordinary occasions. The sources of the hymns are given, and all hymns of Protestant origin are excluded. Here and there it may be necessary to transpose to a higher key for particular voices the accompaniment; but throughout the key selected meets the general want. The book goes with the *Parish Hymnal* already published.

Literary Chat

It is not easy "to talk to boys". To gain and hold their nimble attention calls for something like "personal magnetism" in the speaker. He must know the boy inside out, but above all he must have sympathy and lots of humor. This is true of talking to boys *ore ad os*. It is greatly truer when you talk to boys with your pen. It is easier perhaps to reach them when you have your outer eye on them, than when you see them only with the inner eye of the imagination and you talk at them in phantasmal language. We don't know how successful Fr. Joseph Conroy is when he talks to boys orally, but he is certainly in his element when he writes for them. This is abundantly proved by the little collection of *Talks to Boys*, which has recently been republished from *The Queen's Work* (St. Louis, Mo.), in which periodical "the talks" previously appeared in serial. The boys called them "stories", and in a sense

they are stories, "parables taken from the daily life and experience of a boy to urge him on, in a natural way, to the use of his supernatural advantages". Herein lies their special merit; they are *natural*. It is worth while underscoring this word, for it is to be feared that our "pedagogics" do not make enough out of "the physical basis of life"—supernatural. The genuine boy has a good deal of "nature" in him; and if you get a right hold of that, you can do a deal more with him. Fr. Conroy knows this, and he certainly has put the knowledge to good use in the little volume. The book should have a place in a new boy-saving series—a series which Fr. Conroy and others having like knowledge and skill should prolong in both arithmetical and geometrical proportion. We are not in danger of having too many of the right kind of books for boys.

The title *Max of the North* might give the impression of a boy's book, notwithstanding the stolid face of the big Indian who dominates the wrapper. The publishers declare it to be a "thrilling story of Canadian life," also "a story of love, revenge, and business rivalry". And truly it is all this. The authorship is attributed to Magnus A. Bruce, which we believe is a pseudonym. The book, we are informed, was warmly approved by the late Father Copus, S.J. While the endorsement of so competent a story-teller should carry with it great weight, a careful perusal of the novel suggests the appositeness of the Horatian advice:

> "Si quid olim
> Scripseris, in Metti descendat judicis aures
> Et patris et nostras; nonumque prematur in annum
> Membranis intres positis, delere licebit
> Quod non edideris."

The work has plenty of good material in it, and the writer possesses power and imagination. He is simply lacking in literary art, or rather craftsmanship. The materials are somewhat stiffly disposed. They are not happily blended or woven. Nevertheless the reviewer cheerfully agrees "with the first reviewer when he said: 'I have never read a story like it'". (Pp. 345. Milwaukee: Diederich-Schaefer Co.)

The *Little Ambassadors* (by Henriette Eugenie Delamare) is a boys' and girls' book, though not intended just for the stamp of youth who associate with Father Finn's *Office Boy*. They are highly born and bred children, children of noble aspiration, of clean healthy lives, children taught to make great sacrifices in order to keep true to the ideal instilled into them by a noble-souled mother who would have them to be "Ambassadors of God" in the conversion of their father. The scenes are laid in England and in the chateaux of Touraine and in Rome. The interest is well sustained throughout, the incidents moving naturally and smoothly to the end. The book will appeal no less to children of full growth than to adolescents. (Pp. 299. Philadelphia: Kilner & Co.)

The eloquent *Plea for Peace* delivered by the Hon. W. Bourke Cockran, on 29 November, 1915, at the Coliseum, Chicago, has been printed in a neat pamphlet edition by the Home Press, 331 Madison Avenue, New York.

The *Rivista di Filosofia Neo-Scolastica* always come freighted with good things of the mind. The learned and indefatigable editor, Dr. Agostino Gemelli, is an adept in the art of educing *nova et vetera*—the new things that are worth while and the old things that illuminate the new. Students who read Italian will find the *Rivista* a great help to keep abreast with intellectual speculation not only in Italy but in the whole international republic of philosophy. (Milan: 13 Via Mazzini.)

The *Brief Bibliography* of books relating to Latin America compiled by Peter H. Goldsmith and recently published by the Macmillan Co. (New York)

contains over a hundred pages of works on the subject in English, Spanish, and Portuguese. Discriminating notes help one to estimate the books mentioned. Mr. Goldsmith, being director of the Pan-American Division of the American Association for International Conciliation, has had occasion to take critical notice of the literature pertaining to our Latin neighbors, and his judgment upon many of the books is well worth attending to. We should like to transcribe the incisive words of his preface, but must refer the reader to the booklet itself.

Those who have read any of Père Hugon's theological or philosophical writings need not be told of the clarity and felicity of exposition that characterize whatever emanates from the pen of the eminent Dominican professor. His recent work, *La Sainte Eucharistie*, is a worthy addition to a series of theological studies in which the principal mysteries of religion are set forth in a style which, while preserving the precision of dogma, causes the truth to stand out in admirable light and proportion. The crystal is there and the sun is in it. Following closely in the footsteps of St. Thomas, he makes theology devotional and devotion theological—the *lex credendi* establishes the *lex orandi*, and the law of prayer justifies the habit of faith. (Paris, Téqui.)

A little book that well deserves mention in this connexion comes to us from Quebec, a centre of sacerdotal life from which we do not hear as often as we might desire. The volume bears the title, *Le Mystère de l'Eucharistie*, par l'abbè Henri Beaudé. (Pp. 190. Quebec, Laflame et Poulx.) Less formally theological than Père Hugon's exposition, it is, within its more restricted compass, no less substantially so, following as it likewise does the thought of the Angelic Doctor. Taking the Eucharistic Mystery as a whole, it treats of some of its relations; for instance, to grace, glory, sin, frequent Communion. The seven chapters have apparently been designed to be as many spoken discourses, a purpose for which they might well be employed on occasion of Forty Hours' Devotion or Eucharistic octaves.

It is gratifying to know that the charming little volume, *Our Palace Wonderful*, by Fr. Houck, which was reviewed in these pages about a year ago, has reached a third edition. The fact is a tribute to the merits of the work as well as to the discerning taste of the reading public. (Chicago, Hansen & Sons.)

The Pustet *Ordo recitandi Officium Divinum Missamque celebrandi* for 1916 maintains its high standard of accuracy and convenience. A special edition in the form of a "pad", the leaves of which can easily be removed from day to day, serves the missionary who wants to carry a page or two of the Ordo in his Breviary.

Among the local directories of this kind must be mentioned that for the Diocese of Indianapolis, prepared by the Rev. Francis H. Gavisk, Diocesan Chancellor. Under the title "*Ordo Divini Officii recitandi Sacrique peragendi in usum Cleri Dioecesaneos Indianapolitanae*" the handy booklet not only furnishes the regular ecclesiastical Kalendarium, but, as in former years, complete, tabulated diocesan statistics showing the number of souls in each parish, the children in Catholic schools, baptisms, marriages, deaths, and the income from various diocesan collections during the past year. There is also a complete clergy list of the diocesan priests and those of religious Orders active in the diocese; a list likewise of the deceased priests, with anniversary dates, and of the members of the Priests' Confraternity to help each other in death. Finally, the Ordo includes the assignment of dates for the ecclesiastical Conferences during the coming year with the subject-matter for each; and other instructions which show the care and order prevailing in the supervision of the Diocese of Indianapolis.

The Benziger Brothers publish a new translation of the life of *Blessed Margaret Mary Alacoque*. The translator is a Visitandine nun of Baltimore. The

French original is by the Bishop of Laval, Monsignor Bougaud. The work is much more exhaustive than the former Life of the Saint by Monsignor Demimuid, published by the same firm in Henri Joly's "The Saints" Series, two years ago. The Life was first issued in 1874, and breathes the spirit of an ardent patriotism calculated to awaken the French nation to a realization of the special graces which made France the original propagator of the Devotion to the Sacred Heart. With the revival of that realization to-day amid the horrors of war, the reading of the life of Blessed Margaret Mary assumes a new aspect, even for those who, though not of the French nation, yet cannot fail to remember what France has done in the past for Catholicity, and is ever doing by her matchless missionary zeal, and by her generosity which reaches every nation and every land. The translation is well done. The volume also contains the original text of the documents relating to the Beatification of Bl. Margaret Mary.

The sea-wasps and the terrors of the air have kept public attention for a long time in a state of breathless suspense. Whatever may be one's moral attitude in view of the havoc they have wrought, one cannot help being interested in the mechanical construction and the technique of these instruments of destruction. Two well-written pamphlets deal in a popular way with these matters of universal interest. (*Les Zeppelins* par G. Besançon; *Les Sous-Marins et la Guerre actuelle* par G. Blanchon. Paris, Bloud & Gay.)

Another little brochure takes us into the very heart of the war where we hear the cannons boom and see the grenades spit. (*Dans les Tranchées du Front* par F. Marre. Paris, Bloud et Gay.) The horrors of modern warfare and the deadlines of its scientific methods are vividly and graphically described. Illustrations help the eye to visualize scenes which the unaided imagination could not depict.

A different phase of the war is presented in a more ambitious volume by Stephen Coubé, who vindicates the claims of France to the possession of Alsace-Lorraine. (*Alsace, Lorraine et France rhenane.* Paris, P. Lethielleux.) Much well-digested historical matter is to be found in these pages, which make racy and spirited reading. We would, however, remind the learned author that there is such a thing as historical prescription which annuls even legitimate titles of ownership, and that, if we intended to restore everywhere in the world territorial boundaries as they were a thousand years ago, confusion would reign supreme.

Of a different type altogether are four volumes coming from the publishing house of P. Lethielleux in Paris and treating of what we might call the spiritual and religious aspect of the war. They are meant to inspire a purer and nobler patriotism (Janvier, *La Patrie*; Arnaud D'Agnel, *Nos deux Patries, La France et l'Église;* Cte. de Chabrol, *Notre Patriotisme, ce qu'il doit être.*), or to bring solace in the afflictions which come in the wake of war (E. Favier, *Force et Lumière pour le Temps de l'Épreuve*). The last mentioned rises to the heights of a purely religious atmosphere and is concerned with those things which do not separate men, but which unite them in one common brotherhood. In Janvier's pamphlet we recognize the stirring power and the irresistible logic of the famous orator of the pulpit of Notre Dame. Whatever subject he touches assumes a fresh interest and an ampler dignity. These pages glow with a patriotism that has been purified and transfigured by the loftiest religious motives.

A rather militant note is sounded in the conferences of the Abbé L. J. Bretonneau (*L'Apostolat de la Jeunesse pendant l'année de la guerre.* Paris, P. Téqui.). From a pedagogical standpoint we doubt the advisability of placing before the impressionable imagination of youth the atrocities of the war, whether true or fancied. Patriotism produced by such means seems purchased at too high a price. It is equally ill-advised to exalt patriotism into a religion.

We leave the horrors of war behind us and pass into regions of calm and peace, when we turn to the edifying book of Dom du Bourg (*Nos Saints de Paris.* Perrin & Cie.) and become absorbed in its pages, bright with the virtues and the kind deeds of the humble and sweet saints of Paris. Wicked, pleasure-loving Paris has after all a heart of gold and truly Catholic, and God's providence will watch over a city that has been so fertile in heroic holiness.

Wherever there is question of organization, Germany leads. As everything else, so also the care for the spiritual welfare and the religious needs of the soldiers is splendidly and efficiently organized. This organization is clearly set forth in a brochure published by the Volksverein in München-Gladbach (*Die Organisation der Militärseelsorge in einer Heimatgarnison.* Von Dr. H. J. Radermacher.) The author writes from actual experience, as he is the incumbent of a military chaplaincy.

In a small compass P. Ingbert Raab, O.M.Cap., offers much pedagogical wisdom, which he dispenses very genially and tactfully to young students. (*Der Gymnasiast, Freundesworte an unsere Studenten.* M. Gladbach.) No one is more in need of a mentor than the student who is far away from the steadying influences of his home. Father Raab is just the mentor he wants, knowing how to sympathize with his struggles, to smile on his weaknesses, and yet to guide him firmly on the straight path.

Much valuable historical matter of a local nature is contained in a handsome volume edited by the Bishop of Chalôns, whose diocese underwent the baptism of fire and tasted the bitterness of an hostile invasion. (*La Guerre en Champagne.* Sous la direction de Msgr. Tissier, Évêque de Chalôns. Paris, P. Téqui.) Particular stress is laid on the heroism and noble conduct of the clergy in these times of trial. That the colors used in the painting of the picture are very bright need not surprise us. It remains for the historian to sift the details as to their true value; we are satisfied to rejoice in whatever of sunshine and serenity breaks through the clouds that lower over the unfortunate countries of Europe.

Beautiful pages freighted with the noblest sentiments that agitate the human heart we find in a war-book published by the Archbishop of Besançon (*Les Paroles de la Guerre* par Mgr. Gauthey. Paris, P. Téqui.) His Grace is rarely led astray by national prejudice, and his utterances strike a keynote that reëchoes in every religious heart.

La Politique Allemande par P. Dudon (Paris, P. Lethielleux) tries to saddle the responsibility for the outbreak of the European conflict on Germany. The author quotes the sayings of German statesmen that have an aggressive and imperialistic sound; but such statements could easily be matched by equally boisterous assertions from the lips of the leaders of other nations. Besides, the language of the governmental officials does not always reflect the sentiment of the people.

The Society of St. Paul, Fribourg (Switzerland), issues a small pamphlet (pp. 34) entitled *Poland's Independence Europe's Stability,* in which a strong plea is made for unhappy Poland's autonomy on the ground both of political and of religious necessity, not simply for the country itself but for the peace of Europe and the preservation and progress of the Church. The pamphlet consists of extracts translated from the *Vaterland.* The English leaves something to be desired. It is, however, on the whole intelligible, and the brief description of Poland's condition can hardly fail both to enlighten and to foster sympathy for an oppressed people. The pamphlet is circulated by the Central Verein, St. Louis, Mo.

Mr. James Philip MacCarthy is undoubtedly a bright newspaper man, and when he wrote *The Newspaper Worker* he was quite within his province. In making an attempt, however, on the life of *Dennis Hathnaught* he waded out over his head. It is an ambitious task to narrate the "life of the common people across the ages as set down in the great books of the world," and should be essayed only by a writer who knows a great deal more than Mr. MacCarthy. Mr. MacCarthy does not agree with the Bible in teaching the fall, that is, the descent, of man. "The great books of the ages" wherein "you will find ample evidence" of the "ascent of man" are Sir John Lubbock's *Prehistoric Times* and *Origin of Civilization*, Darwin's *Origin of Species*, Winwood Reade's *Martyrdom of Man*, and a few more authorities of similar weight! *Risum teneatis amici.*

Those who tasted Fr. Donnelly's *Mustard Seed* liked it for its gentle pungency. They found in it more of the sweet than the bitter—bitter-sweet, as the right kind of condiment ought to be. Another gathering of good things now comes from the same experienced hand. *Chaff and Wheat* is here the label. (New York, Kenedy & Sons.) Untrue indeed would be the title were it used to describe the contents of the bright little volume; for never a flake of chaff is there in it, but just good wholesome wheat. May be, however, as you peruse the pages, you'll find out the chaff has gathered; while the gentle flailing will be seen to be just what is needed to winnow the stuff from the good grain. Fr. Donnelly gives out the secret of "how to tell a Jesuit", and if any of your Protestant friends get only this much from the book it will be worth the money you parted with in order to put the volume into their hands.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

THE SACRAMENTS. A Dogmatic Treatise. By the Rev. Jos. Pohle, Ph.D., D.D. Authorized version by Arthur Preuss. Vol. I: The Sacraments in General—Baptism—Confirmation. St. Louis, Mo., B. Herder. Pp. 329. Price, $1.50.

LE MYSTÈRE DE L'EUCHARISTIE. Par M. l'Abbé Henri Beaudé. Laflamme & Proulx, Quebec. 1915. Pp. 199.

SERMONS DOCTRINAL AND MORAL. By the Right Rev. Thaddeus Hogan, R.M. P. J. Kenedy & Sons, New York. 1915. Pp. 320. Price, $1.50.

ONE YEAR WITH GOD. Sixty Sermons and Meditations. For Pulpit and Pious Reading. By the Rev. Michael V. McDonough, author of *The Chief Sources of Sin.* Angel Guardian Press, Boston. 1915. Pp. 256.

LIFE OF BLESSED MARGARET MARY ALACOQUE. (Revelations of the Sacred Heart to Blessed Margaret Mary.) From the French of Monseigneur Bougaud, Bishop of Laval. By a Visitandine of Baltimore, translator of *The Way of Interior Peace*, etc. Benziger Bros., New York. Pp. 401.

THE NEW PELAGIANISM. By J. Herbert Williams. London and Edinburgh: Sands & Co.; B. Herder: St. Louis, Mo. Pp. 147. Price, $0.75.

PHILOSOPHICAL.

STRENGTH OF WILL. By E. Boyd Barrett, S.J., M.A.Hons. (Nat. Univ. of Ireland); D.Ph. (Louvain Univ.); author of *Motive Force and Motivation Tracks.* P. J. Kenedy & Sons, New York. 1915. Pp. 263. Price, $1.25; postage extra.

THE ROMANTICISM OF ST. FRANCIS. And Other Studies in the Genius of the Franciscans. By Father Cuthbert, O.S.F.C. Longmans, Green & Co. 1915. Pp. ix-274. Price, $2.00 *net.*

OUR PALACE WONDERFUL or Man's Place in Visible Creation. By the Rev. Frederick A. Houck, author of *Life of St. Gerlach*. D. B. Hansen & Sons, Chicago. 1915. Pp. 178. Price, $1.00.

EXPOSITION DE LA MORALE CATHOLIQUE. Morale Spéciale. IV. La Charité. I. Sa Nature et son Objet. Carême 1914. Par le R. P. M.-A. Janvier, des Frères Prêcheurs. Deuxième Édition. 1914. Pp. 391.—Morale Spéciale. V. La Charité. II. Ses Effets. Carême 1915. Par le R. P. M.-A. Janvier, des Frères Prêcheurs. (*Conférences de N.-D. de Paris.*) P. Lethielleux, Paris. 1915. Pp. 364. Prix, 4 *fr.* par tome.

A LEGAL MINIMUM WAGE. By John O'Grady, A.M. A Dissertation submitted to the Faculty of Philosophy of the Catholic University of America in Partial Fulfilment of the Requirements for the Degree of Doctor of Philosophy. Washington, D. C. June, 1915. Pp. 140.

LITURGICAL.

ORDO Divini Officii recitandi Missaeque celebrandae, juxta Kalendarium Ecclesiae Universalis, nuperrime reformatum et ad transitem novarum rubricarum in usum Cleri Saecularis Statuum Foederatorum Americae Septentrionalis. Pro Anno Domini 1916. Fr. Pustet & Co., Ratisbon, Rome, New York and Cincinnati. Pp. 315. Price, $0.35.

HANDBOOK OF CEREMONIES FOR PRIESTS AND SEMINARIES. By John B. Mueller, S.J. Translated from the second German edition by Andrew P. Ganss, S.J. Third edition. B. Herder, St. Louis. Pp. 260.

ORGAN ACCOMPANIMENT TO THE PARISH HYMNAL. Compiled and arranged by Joseph Otten, Organist and Choirmaster, St. Paul's Cathedral, Pittsburgh, Pa. B. Herder, St. Louis. Folio. Pp. 92.

ORDO Divini Officii Recitandi Sacrique Peragendi in usum Cleri Dioeceseos Indianapolitanae juxta Kalendarium Universalis Ecclesiae unacum Directorio Dioeceseos atque Auctoritate Ill'mi ac R'mi D., D. Francisci Silae Chatard, D.D., Episcopi Indianapolitani, Editus. Pro Anno Domini Bissestili MCMXVI. Indianapoli: Typis Harrington & Folger. MCMXV. Pp. 169.

KYRIALE SEU ORDINARIUM MISSAE, Missa pro Defunctis, Toni Communes Missae et Varii Cantus usitati ad Processionem et Benedictionem SS. Sacramenti. According to the Vatican Version. Modern Notation with Rhythmical Signs. (Fischer Edition, No. 4001.) J. Fischer & Bro., New York. 1915. Pp. 165. Price, $0.40 *net.*

KYRIALE SEU ORDINARIUM MISSAE, Missae pro Defunctis et Toni Communes Missae. According to the Vatican Version. Gregorian Notation with Rhythmical Signs. (Fischer Edition, No. 4002.) J. Fischer & Bro., New York. 1915. Pp. x-142. Price, $0.40 *net.*

MESSA MELODICA. By Pietro A. Yon. In Honor of St. Margaret for Soprano, Tenor and Bass. With Organ or Orchestra. No. 3962. J. Fischer & Bro., New York. 1915. Pp. 32. Price: Score, $0.80; Voice Parts (at 25), $0.75.

HISTORICAL.

THE LIFE OF FATHER DE SMET, S.J. (1801-1873). By E. Laveille, S.J. Authorized translation by Marian Lindsay. Introduction by Charles Coppens, S.J. Illustrated. P. J. Kenedy & Sons, New York. 1915. Pp. xxii-400. Price, $2.75; postage extra (3 lbs.).

A BRIEF BIBLIOGRAPHY of Books in English, Spanish and Portuguese, relating to the Republics commonly called Latin American with Comments. By Peter H. Goldsmith, Director of the Pan American Division of the American Association for International Conciliation. The Macmillan Co., New York. 1915. Pp. xix-107.

PIONEER LAYMEN OF NORTH AMERICA. By the Rev. T. J. Campbell, S.J. Vol. II. The American Press, New York. 1915. Pp. xv-324. Price, $1.75 *net.*

ROMA. Ancient, Subterranean, and Modern Rome. In Word and Picture. By the Rev. Albert Kuhn, O.S.B., D.D. With Preface by His Eminence Cardinal Gibbons. Part XII. Complete in 18 Parts, published bi-monthly, with 938 Illustrations in the Text, 40 Full Page Inserts and 3 Plans of Rome. Benziger Bros., New York. 1915. Pp. 32. Price, $0.35.

"PAGES ACTUELLES," 1914-1915. Nouvelle Collection de volumes in—16.
No. 16. *Le Général Gallieni.* Par G. Blanchon, Redacteur au "Journal des Debats." Pp. 31.
No. 22. *Le Roi Albert.* Par Pierre Nothomb. Pp. 32.
No. 6. *L'Heroïque Serbie.* Par Henri Lorin, Professeur à la Faculté des Lettres de Bordeaux. (Conference du "Journal des Debats".) Pp. 39.
No. 49. *Le Général Maunoury.* Par Miles, Redacteur au "Correspondant". Pp. 45.
No. 1. *Le Soldat de 1914.* Le Salut aux Chefs. Par René Doumic de l'Académie française. Pp. 38.
No. 30. *Le Général Pau.* Par G. Blanchon. Pp. 38.
No. 11. *Le Général Joffre.* Par G. Blanchon, Redacteur au "Journal des Debats". Pp. 32. Prix, 0 *fr.* 60, each. Bloud et Gay: Paris.

LA GUERRE EN CHAMPAGNE. Au Diocèse de Chalons (Septembre 1914-Septembre 1915). Sous la direction de Monseigneur Tissier, Évêque de Chalons. Pierre Téqui, Paris (Librairie St. Michel, 207 Tremont St., Boston, Mass.). 1916. Pp. viii-501. Prix, 3 *fr.* 50.

LA BELGIQUE ET LA FRANCE. Exposé des Liens Anciens et Nouveaux qui unissent les Deux Nations. Discours prononcé a la Cathédrale de Lyon le 28 Novembre 1915. Par M. l'Abbé Stéphen Coubé, Chanoine honoraire de Cambrai et d'Orléans. P. Lethielleux, Paris. 1915. Pp. 24. Prix, 0 *fr.* 60.

FOR BETTER RELATIONS WITH OUR LATIN AMERICAN NEIGHBORS. A Journey to South America. By Robert Bacon. Publication No. 7, Division of Intercourse and Education, Carnegie Endowment for International Peace, Washington, D. C. 1915. Pp. 186.

FIRST ANNUAL REPORT OF THE SUPERINTENDENT OF PARISH SCHOOLS OF THE DIOCESE OF CLEVELAND. 1914-1915. Catholic Universe Publishing Co., Cleveland. Pp. 100.

LE MIRACLE DE LA MARNE ET SAINTE GENEVIÈVE. Par M. l'Abbé Stéphen Coubé, Chanoine Honoraire de Cambrai et d'Orléans. P. Lethielleux, Paris. 1915. Prix, 0 *fr.* 50.

MISCELLANEOUS.

POETICAL WORKS OF LIONEL JOHNSON. The Macmillan Co., New York. 1915. Pp. 320. Price, $2.25.

THE CAMP BY COPPER RIVER. By the Rev. Henry S. Spalding, S.J., author of *The Old Mill on the Withrose, The Race for Copper Island,* etc. Benziger Bros., New York. 1915. Pp. 192. Price, $0.85.

THE LITTLE AMBASSADORS. By Henriette Eugénie Delamare, author of *Her Heart's Desire, The Adventures of Four Young Americans,* etc. H. L. Kilner & Co., Philadelphia. 1915. Pp. 299. Price, $0.75.

MAX OF THE NORTH. A Novel. By Magnus A. Bruce. Diederich-Schaefer Co., Milwaukee. 1915. Pp. 345. Price, $1.25 *net.*

THE SECRET BEQUEST. By Christian Reid. The Ave Maria, Notre Dame, India. Pp. 333. Price, $1.25.